A Short History of Baptist Missions

HENRY · C · VEDDER

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A SHORT HISTORY OF BAPTIST MISSIONS

By HENRY C. VEDDER

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FOREWORD

ONLY one apology can properly be offered for swelling the already bewildering volume of missionary literature—that a new book attempts "something different." There have been excellent histories of Baptist missions, some of which were written so long ago that they need supplementing, while others professed to cover only a part of the field. This is believed to be the first venture at telling the entire story of the achievements of all Baptists in all parts of the world, in whatever may be fairly regarded as missionary effort.

Of course, anything approaching a complete history, giving full details of each of the various missionary enterprises, would require several volumes the size of this. This is called a "Short History," and fidelity to its title demands a selection of materials. The object has been to give sufficient detail for the understanding of what has been attempted and accomplished, without overcrowding the narrative with mere fact—a surplusage of names and dates would defeat the main purpose. Doubtless some will differ from the author as to what is important or relatively unimportant; he can only plead that he has used his best judgment.

As the author began to near the end of his labors, he was somewhat terrified by the bulk of his manuscript, and his publishers shared his uneasiness. He has reluctantly omitted some things that he felt ought to be told, to make the story ideally complete. Of these he may mention two. What Baptists have done for education in our own land, aside from schools for Negroes and Indians, is a part of our missionary history not to be ignored; yet to do it any-

thing like justice would require at least one additional chapter, as long as any in the book, while to treat it adequately a separate volume would be required. It is to be hoped that some one with higher qualifications will soon undertake this task. Another deficiency, even more regrettable, is that less space has been given to the work of our Baptist women's societies, both in the foreign and the home field, than the author had hoped to devote to this part of his subject. For fuller details, he must refer readers to the two excellent books in the General Bibliography. It is a matter of special regret that use could not have been made of Mrs. Orrin P. Judd's excellent book *Fifty Golden Years,* in which the story of the Woman's American Baptist Home Mission Society is told. The last page-proofs had been read and passed before this became available, and only this recognition of it was possible.

A second attempted difference is the account of what other Christians have done in the fields that Baptists have entered. Of necessity this had to be done with even greater brevity than the story of our own accomplishments. Something of the kind, however, was urgent, for Baptist missions can be really understood, and their accomplishment can be accurately evaluated, only as they are studied as part of a great Christian enterprise, now more than two centuries old. History involves more than a mere record of facts—it requires an interpretation of facts. It is hoped that the method pursued in this book will enhance our estimate of the worth of Baptist missions, but in any case our estimate ought to be closer to reality.

Some may think that undue space has been given to accounts of the physical and social condition of the peoples among whom Baptists have established missions. But without such knowledge of a country, one cannot reasonably hope to reach any worthful estimate of what mis-

sions have already accomplished, or make a rational forecast of what they may be expected to achieve in the years to come. This is the third particular in which this book attempts to be something different.

The Quiz questions and Bibliography appended to each chapter are no novelty in themselves, but pains have been taken to make them as helpful as possible to teachers of classes, without in any degree impairing the interest of the book for the general reader. Answers to the questions can usually be found by an attentive reading of the text, but there is an occasional question designed to provoke the reader to think for himself and find an answer at most only suggested by the text. Few books are listed that were published before 1900, for, though earlier books contain much material of value, they necessarily fail to give information about present conditions. The object has not been to make long lists, but to commend the best literature, mostly available in all good public libraries.

General statistical information has been made to conform to the latest edition of *The Statesmen's Year-Book,* while missionary statistics (unless otherwise specified) are taken from official reports for the year 1926, which give the facts of the preceding year. The aim has been to reduce this element to the lowest proportions compatible with giving a fair representation of the conditions of Baptist missions at the close of the first quarter of the twentieth century. Nothing makes so dry reading as statistics, and they begin to get out of date and valueless from the moment they are printed. The facts herein given will need constant correction and supplement from the *American Baptist Year-Book,* a copy of which ought to be in every Baptist household.

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ABBREVIATIONS

ABCFM.	American Board of Commissioners for Foreign Missions.
ABFMS.	American Baptist Foreign Mission Society.
ABHMS.	The American Baptist Home Mission Society.
ABMU.	American Baptist Missionary Union.
ABPS.	The American Baptist Publication Society.
BFBS.	British and Foreign Bible Society.
BMS.	British Missionary Society.
BYPU.	Baptist Young People's Union.
CFMB.	Canadian Baptist Foreign Mission Board.
CIM.	China Inland Mission.
CLS.	Christian Literature Society.
CMS.	Church Missionary Society.
LMS.	London Missionary Society.
MEC.	Methodist Episcopal Church.
M&M.	Ministers and Missionaries Board.
NBC.	Northern Baptist Convention.
NBCA.	National Baptist Convention of America.
SBC.	Southern Baptist Convention.
SPCK.	Society for the Promotion of Christian Knowledge.
SPG.	Society for the Propagation of the Gospel.
WABFMS.	Woman's American Baptist Foreign Mission Society.
WABHMS.	Woman's American Baptist Home Mission Society.
WCTU.	Women's Christian Temperance Union.
WMU.	Women's Missionary Union (Southern).
YMCA.	Young Men's Christian Association.
YWCA.	Young Women's Christian Association.
YPMM.	Young People's Missionary Movement.

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I

INDIA AS A MISSIONARY FIELD

The Country

India proper, or the peninsula of Hindustan (the land beyond the Indus) has an area of approximately 1,700,000 square miles, so that it is larger than the United States west of the Mississippi (1,600,000). It is a triangular projection into the Indian Ocean, which washes two of its sides, the extreme length from north to south being about two thousand miles, and that from east to west one thousand. The third side is mostly bounded by the great chain of the Himalayas (place of snow) and two large rivers complete the boundary: the Indus (*sindhu,* flood) on the west and the Brahmaputra on the east. The latter river flows through Assam and into the great Bay of Bengal. Another great river, the Ganges, flows through the northern region and also finds its outlet in the Bay of Bengal. At its mouth is the city of Calcutta, with a population of 1,200,000.

The natural features of Hindustan divide the land into three parts. The valleys of the Indus and Ganges form the northern division, the most fertile and most densely populated. The center is a table-land, rising to elevations of from 3,000 to 7,000 feet, and has long been known as the Deccan, which means "south," and was formerly applied to the whole region below the valleys. The Kistna River and its valley divide the Deccan from southern India. Some reckon the Kistna Valley as a fourth natural division.

Every variety of climate is found in India that we have on the North American continent, from tropical to

arctic, with all extremes of hot and cold, wet and dry. Our missions are mostly in the south and near the coast, so there is a saying among the missionaries that "India has two seasons, one hot and the other hotter." But they are more commonly named the wet and the dry. In the wet season, corresponding roughly to our winter, the monsoons blow steadily from the Indian Ocean heavily laden with moisture, which is discharged in copious rains as the monsoon meets the cooler air of the mountains. When the monsoon fails, it means no crops and a famine.

The People

Into this area is crowded a population of some 300,000,000, making India just about six times as densely populated as the United States. This population is even less homogeneous than this "melting-pot" of ours, for India has never "melted." From prehistoric times successive hordes of invaders have poured through the passes of the Himalayas, and are still almost as distinct types as they were thousands of years ago. Three of these types may easily be traced among the numerous subdivisions now found:

1. *The Dravidian,* conjectured to be the earliest invaders, who probably came upon still earlier aborigines, and were gradually pushed by later invaders into the south-central division, where they are now mostly found. They are of low stature, swarthy, broad-nosed, very like Negroes in many physical characteristics, but having straight, coarse, black hair.

2. *The Indo-Aryans,* who invaded India about 2000 B. C. and became the ruling class for centuries. They are tall, light brown, dolichocephalic (long heads), and are unquestionably members of the white race, as is testified by their ancient language, Sanskrit, which has many affinities with European languages.

3. *The Mongolian,* akin to the people of China and evidently coming into India from that quarter. They have broad heads, slant eyes, and yellow skins.

There are besides smaller elements of Scythian, Persian, and Afghan origin, as well as others about whose classification ethnologists are by no means agreed.

When one says "India," therefore, one uses a strictly geographical name. India was never one race, never one nation, unless we except a brief period under the Mohammedan Mughals.

India's Economic Status

India was once regarded as a source of fabulous wealth, of inexhaustible riches, and in the early days of English conquest Clive, Hastings, and other adventurers did contrive to acquire large fortunes there. But they did this by plundering the few rich princes whom they conquered. India is in truth a dismally poor country. Its wealth, such as it is, is mainly agricultural. Only 10 per cent. of the people live in towns; 90 per cent. get their living from the soil. Some minerals exist in the central hills, coal and iron, only partially exploited as yet, and there were once gold- and silver-mines. Rubies and diamonds were found in ancient days in considerable quantities, but long since came into the possession of a few. From early times the rulers absorbed most of the surplus wealth, and what their English conquerors did not rob them of they still have. The people are and always have been desperately poor.

Yet in the main India feeds and clothes itself and even exports a considerable surplus. Sugar is the chief food import, in spite of the fact that much sugar cane is grown. In good years large quantities of cereals are exported, rice, maize, and millet chiefly. India is the second cotton-growing country in the world and produces large crops

of tea and tobacco. It supplies the world with jute. The country is without doubt capable of much larger and more diversified production, with intensive culture and use of modern tools and methods, so modified as to suit local conditions. It is still a wonderfully fertile land and produces enormously, after many centuries of unscientific cropping.

Famines and epidemics are the twin curses of India, the latter largely caused and always aggravated by the former. Famines are the logical result of the country's system of dependence mainly on agriculture of the narrowest scope, joined to defective ways of communication and transportation. More manufactures would help solve India's economic problems, and something is being done along this line. There were 284 spinning factories reported in 1921, as well as 542 rice-mills; in all the census returned 4,827 industrial establishments. In thirty years the number employed in Indian industries has risen from 300,000 to 1,250,000. In twenty years the workers in mines have increased from 100,000 to 250,000. In spite of this industrial advance, four-fifths of the cloth made in India is woven by hand. An American missionary has invented a loom, simple, strong, and "fool-proof," that can be used in households and will weave fourteen yards of cloth a day. It is hoped that this will displace the old, clumsy hand-loom, that would turn out no more than eight yards a day. The British Government's effort to introduce cotton-mills has met with bitter native opposition, on the ground that they ruin domestic weaving, which for the poor has been an anchor to windward. It would seem that this opposition to the introduction of Western industrialism is justified, at least until it has been moralized to a degree not general yet in Christian lands. Unless held in check by Christian ethics and social legislation, in its selfish acquisitive form industrialism

will prove an unqualified curse to the Orient. Unrestrained, competitive, exploiting industrialism is the world's greatest menace today, greater than war, because it is the chief cause of wars.

Much has been done to reduce suffering by famine through establishment of an elastic system of public works —railways, canals, and the like. These are planned out far in advance and begin almost automatically to function as soon as a season of want impends. With wages received from these labors during a famine, people can purchase food, which the Government imports and sells at cost. The pilgrimages that are so large a feature of Indian life are great promoters of epidemics, especially of cholera, and make their control difficult, not to say impossible. Much has been done to reduce both scourges by improvement of means of transportation and communication. Over 37,000 miles of railways now connect the chief towns and many side lines run into the country districts. A network of post-offices (19,507) and telegraph offices (10,471) makes communication easy and cheap.

British Conquest of India

As soon as Vasco da Gama discovered a new route to India by way of Cape of Good Hope (1497) there was a rush of Europeans to establish colonies there. The Portuguese and Dutch led the way, and an English East India Company was chartered by Elizabeth in 1600. A French company was established in 1664, and henceforth these two corporations became rivals for the control of India. This resulted in open warfare from 1745 onward, but the victory of Clive at Plessy (1757) and the surrender of Pondicherry by the French (1765) established the supremacy of the English. From time to time provinces were annexed to the British possessions, and the three Presidencies of Bengal, Madras, and Bombay were

made centers of administration. So long as the Company endured, the administration was conducted almost wholly by British officials, at their head a Governor-general appointed by the directors of the Company and responsible only to them. Parliament from time to time revised the charter and altered some arrangements, but this practical exercise of sovereignty by a commercial body was felt to be an indefensible anomaly. A change must have come but it was hastened by a great catastrophe in India itself.

The Mutiny

There were many underlying causes of the outbreak against British rule. The recent annexation of the province of Oudh, and the not unwarranted belief that the independence of other provinces was in danger, was a large factor. Hindu fanaticism resented the prohibition of *sati,* infanticide, and other pagan practises. It became a conviction among a large part of the native populations that their English rulers were engaged in an attempt to break down their religious institutions. Finally the Sepoys, or native regiments, were disaffected by the introduction of Enfield rifles and greased cartridges. It was reported that the fat of cows and pigs was used for this purpose, both unclean to every Hindu and one unclean to Mohammedans. This gave the two religions, generally antagonistic, a common grievance; and brought about a temporary union for overthrow of the English. To cap all, a high ordnance officer issued a denial of the report, but this official denial was a lie; natives in government service found convincing proofs that the unclean fats were used. Hitherto the word of an Englishman had been inviolate and was accepted as the end of controversy; now this confidence was at an end, and nothing that officials could say would be believed. Doing evil that good might come proved a dangerous experiment.

Several small outbreaks should have put the Government on guard, but they were so easily suppressed that officials were lulled into a false sense of security. The first serious revolt occurred at Meerut, at the southern end of the Punjab, where the soldiers rose on May 10, 1857, and killed first their officers and then every European whom they could find. The revolt spread like a prairie-fire; soon Delhi fell, and the rebels tried to blow up the arsenal, but were only partially successful. They obtained large quantities of military stores, however, and so ensured the temporary success of the revolt. Lucknow and Cawnpur, principal English strongholds, were next besieged, and the defenders reduced to great straits. An expedition under General Havelock relieved Lucknow and recaptured Cawnpur, where not a single Englishman was found alive. This broke the revolt, and its final suppression was only a question of a few weeks. Some of the mutineers were punished by being blown from cannon, and other cruelties were inflicted.

Two notable effects followed: The Mutiny marked the end of the East India Company and the beginning of a new missionary era. The Parliament of Great Britain took over the administration of India, and on November 10, 1858, a great *durbar* was held, when Lord Canning as Governor-general proclaimed Queen Victoria of England henceforth sovereign of India. In January, 1877, the additional title of Empress of India was added by proclamation.

The Present Government

The British Parliament still retains its supremacy over India; its Acts are fundamental law; and the King of England is titular Emperor of India. The real authority, however, is exercised by the Secretary of State for India, who is a member of the British Cabinet. He is assisted

by a Council, in which Indians have representation, but not control. In India the actual government is carried on by a Viceroy, assisted by an Executive Council of six, one of whom must be an Indian. There is a native Parliament in two chambers, known as Council of State and Legislative Assembly, partly elected and partly appointed. For administration there are fifteen Provinces, each having a Governor and Council. There are besides some 700 "native states," of varying sizes and forms of government, nominally independent, but each with a British Resident, whose "advice" is practically command. Each Province is further divided into Districts, over each being a Commissioner. Formerly all Commissioners and their staff of officials were British, but of late years natives have been appointed in increasing numbers to these positions. Missionaries in their work come into constant contact with these officials, and for the most part receive from them sympathetic cooperation.

Swaraj or Home Rule

The agitation led by Mohandus Karamxand Gandhi is the chief feature of Indian life during the last decade. It is both a religious and a political movement. As a religious leader, Gandhi avows himself a follower of Jesus, but not a Christian; he remains an orthodox Hindu, though not of the highest caste (a Bania). As a political leader, he demands for his people *swaraj*, which is the equivalent of our phrase "home rule." He has endeavored to obtain his political end by two incompatible policies: First, *satagraha,* soul-force, non-resistance; second, *swadeshi,* or boycott of English-made goods. A pledge circulated under his direction was signed by millions, who thereby promised that they would refuse to obey laws made by British rulers without their consent, and further that "in this struggle they would faithfully

follow the truth and refrain from violence to life, person, or property."

Gandhi did not perceive the contradiction between the two methods, that the boycott is a species of violence and incompatible with his doctrine of soul-force, which he also calls *ahimsa*. He insists, however, that *ahimsa* is something more than non-resistance, which he calls the weapon of the weak; it is rather an active force of love and sacrifice, requiring a mastery of self-control, a purification through suffering. In his view India is ground down under modern civilization; railways, lawyers, and doctors have impoverished her. He would banish railways and factories and send back to the soil 80 per cent. of the people in the great cities. He is a voice from the past, pleading for a return to the old ways, believing that the ancient civilization of India is the best in the world, as well as the oldest. The agricultural implements of India, as he truly enough says, were old when Abraham was a child; but his inference seems absurd: India has nothing to learn from others—all that it needs is *swaraj*, power to regulate its own affairs. Those who accept the teaching of history that civilization never turns backward will see in his cry, "Back to the simple life of the Indian village," nothing but a delusion.

Gandhi cannot be regarded as an ignorant advocate of these views. He had a good English education in India, and then at London University, where he completed studies for the bar. He has traveled widely in the British Empire and is familiar with its merits and defects. Nor is he unmindful of the weaknesses of his own countrymen. His hold on the Indian people of all classes was at one time complete; he lives in the greatest simplicity and is everywhere given the title of Mahatma, or "holy man." But he failed to win the educated classes of his countrymen: lawyers continued to practise in the British

courts, teachers to teach in the government schools, and merchants to handle foreign goods. The All-India Congress, held in December, 1920, declared the policy of non-cooperation to be "impracticable, unwise, unnecessary, and suicidal to the best interests of the country." Having failed to convince the educated classes, Gandhi turned to the masses and thus began a movement that he was not strong enough to control. For while he never ceased to insist on love or good-will as the primary duty, others in his name waged a campaign of hate. The British Government was described as a demoniacal body, intent on the destruction of India. The British people were denounced as India's worst enemies, and it was asserted that the natives will never be happy or safe so long as a European remains in the land.

A second mutiny was perhaps averted only by the firmness of the Government: mass civil disobedience, which is what non-cooperation really means, could not be tolerated by any government that was not ready to abdicate its functions and authority. Gandhi was convicted of seditious utterances and imprisoned for a time; and since his release has been notably more quiet and possibly less influential. Nevertheless he has survived failures that would have ruined most leaders, and many believe that he has kindled a fire in India that will not be put out.

The real obstacle to *swaraj* is the inability of the Indian people to convince the British Government and the outside world that they are ready for it. Mr. Robert E. Speer speaks wisely when he says: "India was not a nation. Therefore Great Britain conquered it and has held it. Great Britain is making it a nation." Even Gandhi was able to bring about only a feeble and partial cooperation between Mohammedans and Hindus, and it seems certain that if India were left at the present time to govern itself a dozen different peoples would be at each

others' throats in no time. British power alone has kept the peace in India for a century, and to all impartial observers it seems clear that only British power can keep India peaceful for some time to come.

Progress in Home Rule

It is only just to note that great progress has been made in the present century toward ultimate Indian independence. In 1909 the Indian Legislative Councils were enlarged in membership and functions and placed on an elective basis, "diluted with nominations by the Government" as some sarcastically commented. In the Act of 1919, in which the present system was created, Great Britain pledged herself to self-government in India as fast as the people were ready for it. The new system was inaugurated at Delhi by the Duke of Connaught, on February 9, 1921. "Today," said he, in the name of the King-Emperor, "you have the beginnings of *swaraj,* within my empire, and the widest scope and ample opportunity for progress to liberty which my other dominions enjoy." But Indians maintain that this promise is still nullified by the fact that the Viceroy has power of "certifying," that is, declaring a statute to be law in spite of its rejection by the Assembly. No other dominion would tolerate such power in a royal Governor-general. But more and more natives are appointed to the high official positions, and as the educated class increases in numbers and quality British officials will gradually be replaced by natives.[1] Missions are of course deeply interested in so vast a change as this will make in all Indian affairs.

One obstacle to Indian progress is the very thing that

[1] After ten years' trial of the new system, a parliamentary commission is to make a survey and report; if the system is found to have worked well, there will then follow still further extension of home rule.

Gandhi esteems above all others, its village system. There are 730,000 villages, groups of 300 to 400 people. The interests of these villagers are purely local, there is little communication and no social life outside of the narrow circle of the village. Political self-consciousness, capacity for self-government, seems almost hopeless under such conditions. The prevailing illiteracy makes improvement difficult. The *intelligentsia* of India, who are of course conducting all the agitation, number perhaps 4,000,000 of the total population. A non-Brahmin movement was started in 1910 which had as its object the transference of political control from city to village, to give the preponderating middle class proper weight in Indian affairs, and has had some result in promoting national self-consciousness.

Religions of India: Hinduism

The most striking characteristic in Indian civilization is its religiousness. The Indian is fundamentally as well as incurably religious; mind is more real to him than matter; spiritual existence is for him the only reality. All life is illusion, and to be delivered from that illusion, to become absorbed into the universal Spirit through ascetic discipline and meditation, is the object of all effort and the goal of all religion. Not many realize this ideal, but the man that does is the Saint, Guru, Mahatma, revered by those who cannot imitate him. Christian missionaries found two great religions in India, Brahmanism or Hinduism and Mohammedanism.

Brahmanism, the developed religion of the early Aryan conquerors, is the faith of two-thirds of the Indian people. For the intelligent and educated, it is a system of pantheistic philosophy, rather than a religion; for the vast ignorant majority, it is a polytheism of the most debased and debasing character. Modern Hinduism, as a group

of popular cults, has fallen very low; the evils of India are not social vices flourishing in spite of a religion that forbids them, but have the sanction of religion itself. It is as if the gods themselves had said, "Evil, be thou my good." Prostitution and suicide, for example, are religious rites. Hence all attempts to reform such evils are resisted as attacks on religion. Infanticide, *sati,* and thuggee have been put under the ban of law by the British, and the open practise of them has been suppressed, against the stubborn opposition of all but a few enlightened Indians.

The earliest of the Rig-vedas give evidence that an original monotheism developed by easy stages, through personification of the powers of nature, into a gross polytheism. Brahma, Shiva, and Vishnu, the Hindu Trinity, are the chief popular deities, but there are a multitude of others, and any attempt to describe or even catalogue them would be wearisome, and for our purpose profitless. Even the ignorant among these idolaters, however, are thought by some to have glimmerings of the divine unity, and hence not to be unprepared for worship of the one God. Hinduism is, at any rate, an indigenous religion. It has gods and priests and temples and rites, but no church, no creed, no theology. The sacred books, as well as the popular beliefs, are confused and irreconcilable and the gross superstitions and degrading practises with which the various cults abound, are as irrational to a Western Christian as they are repulsive.

Back to the Vedas

This is a cry that Gandhi and others have raised of late; and it would constitute a great reformation of existing Hinduism, for the Vedas parallel much of the teaching of our own Bible. "All that is good which the gods approve" is one of their early sayings; and another is,

" Long thoughts have the gods; they guard their spiritual power, loving the right order and punishing wrong." Thus the original Hinduism was an ethical religion, exhorting men to right conduct, promising rewards of eternal happiness for virtue and an abyss of darkness for sin, with torments suited to different degrees of guilt. Those not guilty enough to deserve such punishment, would be made to expiate their sins by a succession of rebirths. This suggested the doctrine of *Karma* (action), which came to mean the sum total of a man's deeds, good and bad, the net result determining how he will be reborn, in a higher or lower state of existence. Ultimately he may look forward to being absorbed into the divine essence. Not a gospel of much hope, this, as expressed in a south India folk-song:

> How many births are past I cannot tell;
> How many yet to come no man can say;
> But this alone I know, and know full well,
> That pain and grief embitter all the way.

As early as the Laws of Manu at least (B. C. 1200?) the idea of expiation of sins by ascetic practise was well rooted: " Let him always be sorrowing in his heart when he thinks of his sins, practise austerities and be careful; thus will he be freed from sin." Also quite early the idea was entertained that the felicity of the dead can be assured only by elaborate rites that a son must perform; and hence also the inferior estimation in which women came to be held—they could not perform the rites that assured eternal rest.

Hindu Ethics

The Vedic sins are: Stinginess, lying, trickery, inhospitality, robbery, drunkenness, murder, incest, cursing, perjury. The Upanishads, a sort of commentary on the Vedas, say, " Speak the truth, practise virtue; whatever

actions are blameless, not others, thou shouldst perform; good deeds, not others, shouldst thou commend." A Yogi must renounce all passion, wrath, greed, confusion, deceit, pride, envy, selfishness, egotism, untruthfulness; his four cardinal virtues are, to practise chastity, non-injury, truthfulness, and poverty. Vashishtha, one of the priestly jurists of the Hindus, says:

> Avoid jealousy, backbiting, pride, self-consciousness, unbelief, dishonesty, self-praise, blame of others, deceit, covetousness, delusion, anger, and envy. . . Practise righteousness, not unrighteousness; speak the truth, not untruth; look far, not near; look toward the highest, not toward that which is less than the highest.

The ethical ideals of Hinduism, as expressed in the sacred books, must be recognized as very high. Anger was specially reprobated:

> Against the angry man let him not in return show anger; let him bless when cursed; and let him not utter speech devoid of truth, scattered at the seven gates.

In the Maha-bharata, an epic composed about the beginning of the Christian era, we read,

> Do naught to others which if done to thee
> Would cause thee pain; this is the sum of duty.

Many of the Hindu maxims, like those above, strongly suggest our Gospels.

The earlier religion was free from the later vices. Female infanticide was never sanctioned by a Hindu code, though widely practised. *Sati* was first legalized about 600 A. D. and so is a comparatively modern practise. *Sati* means "good"; a good wife would of course desire to die with her husband, and public opinion finally required that she should. More to admire than to reprobate is to be found in Hindu ethics, in their theory at least, whatever may be true of practise. Christianity has been urged upon the Indian people because of its superior

ethics; yet during the Prohibition campaign of 1925, when a prohibition Act was passed by the Legislative Assembly, by a vote of 69 to 35, the fact was that every Indian member voted for it, and the opposition was composed entirely of "Christians," government officials and other Europeans.

The Caste System

Among the chief problems of India must be named the system of caste (from the Latin *castus,* pure; but the Hindu name for it is *varna,* color). The name suggests the probable origin of the system: an attempt by the Aryan race to maintain racial purity, as signified by the color of the skin. It is conjectured that amalgamation of Aryans with other races had begun, and was threatening the extinction, or at least absorption, of the conquerors by the conquered. So the caste system was devised as a stabilizing and protective device, that may in its earlier stages have accomplished good. It was only partially effective, however, for good authorities estimate that not more than five per cent. of Indian people are pure Aryan. National unity or a stable political system of any sort was never produced in India, but by means of caste a complex social organization was developed there, which has no superior in vitality, and perhaps no parallel, anywhere in the world.

Attempts have been made, of course, to assign a religious origin, not a social, to the caste system. The Rig-vedas give this account of the origin of the four chief castes, in what is known as the Purusha hymn:

> The embodied spirit has a thousand heads,
> A thousand eyes, a thousand feet, around
> On every side enveloping the earth,
> Yet filling space no larger than a span.
> He is himself this very universe;
> He is whatever is, has been, and shall be;

He is the lord of immortality.
All creatures are one-fourth of him, three-fourths
Are that which is immortal in the sky.
From him, called Purusha, was born Viraj,
And from Viraj was Purusha produced,
Whom gods and holy men made their oblation.
With Purusha as victim they performed
A sacrifice. When they divided him,
How did they cut him up? What was his mouth?
What were his arms? and what his thighs and feet?
The Brahmin was his mouth, the *kingly soldier* (Kshatriya)
Was made his arms, the *husbandman* his thighs (Vaisya),
The servile Sudra issued from his feet.

The four castes have been subdivided into an almost unbelievably complex social organization. If one breaks caste, violates the laws of his particular group, he does not sink into a lower caste, but becomes an "outcaste," despised by the lowest castes as much as by the higher. Those bred in a different civilization find it difficult to comprehend caste, much more to sympathize with it.

Whatever its origin, caste became inseparably connected with occupation. Race feeling and trade organization tend everywhere to harden into caste. Caste manifests itself in American civilization in the determination of the white race not to encourage amalgamation with the black, and even to prohibit social intercourse as a step toward amalgamation. To a less degree caste separates also the red and yellow races from the white. Occupations tend to become hereditary in all old societies; father is succeeded by son as a matter of course.

Apologists for caste have professed to find in it as much good as bad, but it has been almost uniformly regarded by Europeans as incompatible with democracy or Christian brotherhood. They are practically a unit in condemning it, even though their own skirts are far from clear, as India's chief obstacle to progress. The tendency to take the same view is noticeable among the enlightened of the Indian people. Caste is a water-tight compartment,

an insurmountable barrier between classes. While it shows symptoms of weakening in non-essentials, it is still vigorous in essential features; the rules regarding marriage, food, and pollution, for example, remain little altered in details and not at all in spirit. Where these are still observed, even the shadow of another caste is pollution. Such a system cannot but crush all hope and self-respect in the lower castes and produce pride and arrogance in the higher.

A Declining System

Fortunately, it is beginning to break down of its own weight. Modern methods of education and social contacts cannot be successfully resisted. Brahmins who at first refused to send their sons to schools where other castes were received, now eagerly seek admission for them, since a knowledge of English has become the indispensable condition of a successful career. The opportunity to travel rapidly and cheaply by rail has overcome the reluctance of the higher castes to rub shoulders with the lower. Roman Catholics began their missions by tolerating caste; with few exceptions Protestants have refused toleration. But the change is slow; as Kipling reminds us, you can't hustle India.

All English and Americans, or virtually all, condemn caste in India. Yet what they have indisputably done is to impose themselves as an additional upper caste on those that India already had. Rigid rules regarding social relations exist, none the less rigid in that they are unwritten, different from the Indian but quite as inflexible. Marriage with Asiatics is taboo among Europeans, and the few who transgress are socially ostracized and are contemptuously described as "gone native." The offspring of such unions are known as Eurasians and are practically outcastes from both races.

Caste still hampers education in India. The last census shows one male in 25 who can write, but fewer than one female in 300. Fully 75 per cent. of the population are farmers, and their conservatism makes them suspicious of education. Even in rural districts of the United States the percentage of illiteracy is greatest; few boys and fewer girls seek an education beyond the eight grammar grades, and the majority do not even complete these. It was a monumental achievement for India when Macaulay established the use of English in all Government schools (1836). No one thing has done so much for intellectual progress in India. English was already the official language, employed in all courts and public offices; it is now the common medium of communication, much as Greek was in the Roman Empire.

As already intimated, the most enlightened men of modern India are opposed to caste, or at least to its chief abuses. Rabinadrath Tagore, the foremost poet and man of letters the present generation has produced, is unqualifiedly opposed to the system and hopes for its abrogation. Gandhi is inclined to favor the system as a whole, but protests against "untouchability." He declares this to be unwarranted by the Hindu Scriptures, and that it has degraded what was once a noble institution. He has repeatedly violated some of the old rules of caste without himself losing caste. Enlightened Hindus understand that *swaraj* is unattainable without removal of this curse. Yet Gandhi and some others do not seem to Westerners to go deep enough in their opposition to caste. Any caste system nullifies brotherhood. It is a thing that cannot be mended; it must be ended. Its utter absurdity stands out nakedly in the Indian census returns, which show 2,300 distinct castes in India today. But we should realize the difficulties that intelligent and progressive Indians face and give them our full sympathy.

Mohammedanism

This religion, which was found by missionaries to divide the allegiance of Indians, was a foreign cult that was introduced by conquest from A. D. 1000 onward. The great Mughal empire that waxed and prevailed from 1556 to 1707, and then fell apart and declined, was the chief instrument of establishing and extending the religion of Mohammed in India. In many states Mohammed's adherents become the ruling class, and so remain where the English have not formally taken over the government. A large part of the people in such states were prevailed upon, by persuasion or force, to adopt the faith of their rulers, though Brahmanism did not die out anywhere in India. The religion of the Koran has been much corrupted through its long contact with heathenism, but in its main features is still recognizable. Its adherents are estimated at over 60,000,000.

Buddhism

Relatively little trace remains in India of that other great religion known as Buddhism, which originated in that country as a reform of Brahmanism and spread with great rapidity over the larger part of Asia. It was embraced by millions of Indians and threatened the extinction of the older Hindu faiths. Asoka, emperor from about 272 to 232 B. C., made Buddhism the state religion of his great empire. While Buddhism did not replace Hinduism as the religion of the country, it did leave a lasting impression on the older religion. Buddhism was vegetarian, while the early Aryans were beef-eaters; and one of the permanent relics of the temporary ascendency of Buddhism was the making of cow-killing the most awful of crimes. But as Buddhism rejected caste and denied the superiority of the Brahmins, it provoked a

reaction which resulted in its almost total suppression in the country of its origin. Few as Christians are in India, in proportion to the total population, they are more numerous than Buddhists are today.

Missions and These Religions

The missionary to India is finding a better method of approach than the old, uncompromising hostility to the religion of the people. He can appeal to the common element [2] in Hinduism and Christianity: belief in one spiritual Reality underlying all phenomena, and in union with this divine Reality as life's goal. Both religions teach a future life, of happiness or misery, according to deeds done here. Both proclaim a social solidarity, that claims the loyalty and service of the individual, while securing to him his individual rights. This is the strongest feature of Hinduism, in which it has surpassed all others, and historic Christianity has been comparatively weak on this side, notably so in its Protestant forms. While he recognizes these good features of Hinduism, the missionary is free also to point out the defective features of Hinduism, as enlightened Hindus are themselves doing: the lack of ethical character in the Hindu conception of the supreme Reality, which inevitably results in lack of ethical emphasis in their practical religion. A God of Righteousness was a concept first developed by Judaism and adopted by Christianity as its fundamental postulate. The excessive ceremonialism, the gross idolatry, of Hinduism, admitted by Hindu leaders but often defended or at least apologized for, and caste, with its denial of human brotherhood, are other defects of Hin-

[2] The identity of the Brahman, the Cosmic Soul, with the Atman, the individual soul, is the central doctrine of the Vedanta, and is susceptible of an interpretation quite in line with advanced Christian thought; for it is only another version of the Christian doctrine that we are sons of God, made in his image, and that we can and do have fellowship, union, with him.

duism that are forcing themselves on the Hindu consciousness. The low position of woman, condemned to inferiority and degradation even by their sacred scriptures, can be effectively contrasted with the teaching of Jesus and the apostles, and even with her place in the "Christian" nations, imperfectly as they have adapted their civilization to the standards of the New Testament.

The religion that Mohammed taught was a great advance on anything previously known in Arabia, and combined some of the best features of Judaism and Christianity. His conception of God was purely Judaistic: one eternal Being, immutable, righteous, but also merciful and compassionate. He is Creator, Ruler, Judge, and all things take place by his decree. What is to be, will be. The ideas of Jews regarding angels were borrowed and elaborated. The Koran is the word of God spoken through Mohammed, his prophet, and belief in both is essential to salvation. The ideas of the future life, heaven and hell, are essentially the same as those of the Christian Scriptures, but in each case more sensuous, to the Western mind more repulsive in their materialism. It is a missionary religion, but relies on the sword chiefly for propagation. While the missionary can recognize these points of contact and appeal to them, he may also point out the chief defect of Mohammedanism, which is on its ethical side. Its sanction of human slavery and of polygamy are so deeply imbedded in the Koran as to be inseparable from all Mohammedan communities. Its apparent superiority to Christian ethics, in the prohibition of wine; is in practise an inferiority. Christianity teaches a principle, love of the brother, from which not merely temperance, but abstinence and prohibition are logical inferences; while Mohammedanism gives a law, which may be kept in the letter and broken in the spirit, by

abstaining from wine and drinking all other liquors that were unknown to Mohammed and so not definitely forbidden.

Native Attempts at Reform

Ram Mohun Roy began a reform movement by the publication in 1820 of a remarkable book, on *The Principles of Jesus,* largely composed of extracts from the teachings of Jesus in the Gospels. He rejected idolatry and advocated a return to the religion of the Vedas. He denounced caste, yet never gave up his own; he professed to accept the teachings of Jesus, but explicitly rejected the doctrine of the Trinity. In 1830 he founded the Brahmo-Somaj, the first theistic church of modern Indians. The somewhat incompatible elements that he undertook to combine in his new religious venture probably were the secret of its lack of real progress. Keshab Chunder Sen and P. C. Mozoomdar attempted a religious reform along similar lines, with only moderate success. Keshab went far beyond his predecessor in professions of loyalty to Jesus and his teachings, but would never avow himself a Christian. While such leaders openly confessed that their richest religious experiences came from the teachings of Jesus, and paid high tribute to the power of his personality, they hesitated to take the overt step of separation from their ancestral religion. Their course was often erratic, and the results of their labors were not very apparent.

Another attempt to restore the religion of the Vedas was made by Swami Dayanand Saraswati, who founded the Arya-Samaj in 1870. His idea was to make it a substitute, not only for the debased modern Hinduism, but for Mohammedanism and Christianity as well. His admirers declare that he "saved the Hindu people from religious and national effacement," but they still seem to

need salvation. All these attempted movements are the result of Christian missions in India, precisely as the Protestant Reformation in Europe provoked and even necessitated a Counter-Reformation in the Roman Catholic Church. The effect of Christianity on the Indian mind is witnessed by this opposition that it has aroused. The significance of these movements is that Hinduism is far from a dead system; it is showing capacity for reform and a new life. The educated Hindu believes that in its pure original state his religion has little to learn from Christianity, save the ethical teaching of Jesus, while the native religion is better adapted to the Indian mind than Christianity. It is with this state of mind that missionaries more and more have to deal.

Social Reforms

The intellectuals of India are becoming much exercised on the subject of social reforms. A "nation congress" was held at Belgaun in 1925, attended by 20,000 Indians of all classes, at which a wide range of subjects was discussed, and resolutions were adopted to express the conclusions reached in debates lasting several days. These resolutions urged the removal of disabilities from outcastes; the reform of the caste system, so as to give it greater flexibility and fraternity in action; the simplification of marriage legislation, and the commendation of legislators for having passed a bill raising the age of consent; favoring the education of women and giving them the franchise; lifting of the ban on the remarriage of widows, the abolition of the zenana system, as inimical to the health and progress of womanhood; and an insistent demand for prohibition of the traffic in intoxicating liquors. It is difficult of course to determine how far this gathering, large as it was, represented the convictions and purposes of Indians as a whole; but that such

sentiments, expressed by so large an assemblage, are without considerable social significance is incredible.

It is against this background of history, social conditions, and religious ideas that we are next to study the progress of Christian missions in India and attempt a valuation of their progress and significance.

THE QUIZ

Describe the physical features of Hindustan. What climate has it? How large is the population? What types of people are found there? Is it a rich country? What are its resources? Name its "twin curses." How much has been done to overcome them? Give an outline of Indian history. Describe the mutiny and its effects. How is India now governed? What is meant by *Swaraj?* Who is Gandhi and what does he advocate? What is the chief obstacle to *Swaraj?* How far has it been attained? How is the village system related to Indian progress? Are Indians a religious people? What is Brahmanism? Which gods are the Indian Trinity? Define the doctrine of *Karma.* How do Hindu ethics compare with Christian? What is *sati* and how did its practise arise? What is caste? How many principal castes? How many subdivisions? What is its social effect? Is it increasing or declining? How do intelligent Indians regard it? What can you say of Mohammedanism in India? Of Buddhism? Have there been native attempts to reform the Hindu religion? How far have they succeeded? Are Indians interested in social reforms?

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II

MISSIONS IN NORTHERN INDIA

First Attempts at Missions

Our purpose does not require us to dwell at length on the arrogance and brutality displayed by the white European peoples in grasping for themselves the choicest parts of the earth and claiming for themselves the fulness thereof, without regard for the rights of weaker peoples already in possession; nevertheless, this background of Christian missions must be kept ever in mind. It goes far to explain their slow progress, their imperfect results. It is only just, however, to note also that while the motive of colonization was generally mercenary, and its methods military or commercial, a religious motive was almost always mingled with this lower urge. The "Christian" nations of Europe might be unmindful of the civil rights of those who previously inhabited these newly acquired possessions, but they had a genuine concern for the spiritual welfare of those whose property they confiscated. They might deprive the "heathen" of lands and life, but they would try to save the souls of those who in their blindness bowed down to wood and stone. More or less clearly they recognized the principle that both religion and civilization have a fiduciary character, and that it is the duty of those who possess these blessings to share them with others. Hence, if the history of the last few centuries may be regarded from one point of view as an era of world-exploitation and world-domination by European peoples, from another it may be regarded as an era of world-evangelization by the Christian churches of Europe and America.

The first effort at extending the Christian faith in India appears to have been made by Nestorians in the eighth century. It was largely the result of their persecutions throughout the Roman Empire of that period, which left them no opportunity for growth or even for existence but to penetrate the regions further east. Few traces now remain of what they are traditionally reported to have accomplished. Next came the missions of the Roman Church, begun by the Jesuit Xavier in 1542, and vigorously prosecuted thereafter by his society. These were both more successful and more permanent, but still made little relative impression on the teeming millions of India. The first Protestant mission was that of Ziegenbalg, begun at Tranquebar, a Danish possession of no great importance, which was moderately prosperous from 1706 onward. As this was one of the smallest provinces, and as the numerical results of the mission were negligible, and still more because it was supported by only a handful of Lutheran Pietists, no wide attention was attracted and no general interest in missions was aroused.

In the meantime, the great commercial and colonizing schemes of European nations were making some sort of missionary enterprise inevitable. As soon as it was settled that England, and not France, should be the ruling power of India, the East India Company began to send out chaplains and though these for the most part confirmed their ministration to Englishmen, they did make a few converts among the natives. Sooner or later this must have developed into serious missionary effort; but before that result came to pass the mission of English Baptists was undertaken. It is not without justification that this is regarded as the real beginning of the modern missionary movement; but we should beware of extravagant and unwarranted claims of Baptist priority in missions.

The Early Years

It was on October 2, 1792, that a few English Baptists formed their missionary society, and William Carey and Dr. John Thomas landed at Calcutta, November 11, 1793, as their first missionaries. The money to send them out had been raised with much difficulty, and their support was precarious. Carey proved to be a great missionary and a great linguist; Thomas was an unfortunate colleague. He was a zealous missionary, to be sure, but eccentric, imprudent, and always in financial difficulties. He had been a surgeon in the employ of the East India Company and had made two previous voyages to India. He had learned Bengali in order to give the gospel to the Indian people and had begun a version of the New Testament in that tongue. This is all that was known about him and he was an apparently good colleague for Carey; it was, in fact, mainly due to him that India was chosen as the first missionary field of English Baptists—Carey himself had been inclined to a mission in some of the islands of the Pacific. On the voyage, Carey was able to learn sufficient Bengali from Doctor Thomas to begin almost at once a translation of the New Testament into that language. Thomas seems to have done no more than to translate part of the Gospels; his version of Matthew was printed in 1800, about a year before the first edition of Carey's Bengali New Testament appeared. In the following year he died. During the last months he was partially insane, and it is probable that for some time his mind had been hardly normal.

In this early period of missions, the East India Company and all its officials were hostile to missions and missionaries. The theory seems to have been that any sort of interference with the existing religions of the people would be resented and so make their control by the En-

glish more difficult. One of these officials was a brother of Sydney Smith, the celebrated wit and divine, and the notorious article in the *Edinburgh Review* of April, 1808, was the result. This attitude of Englishmen, both in India and in England, continued down to the Mutiny.

So great was the opposition to Carey, and so great was his financial need, that he was obliged to seek secular employment; Doctor Thomas and he became managers of an indigo factory. When news of this reached England, his home committee rebuked their missionaries for "engaging too deeply in the affairs of this life, lest it should damp their ardor, if not divert them from their work." This from those who had left men to starve and their mission to fail, if it had not been for those dreadful "affairs of this life"! But the solicitude of these dear home folk was quite needless; Carey never intermitted his missionary labors. He not only continued his work of translation with diligence, but gave his evenings to meeting with the people and proclaiming to them the teachings of Jesus.

After a time the indefatigable labors of Andrew Fuller among the home churches bore fruit. The English Baptists generally were roused to interest in Carey and his mission; reenforcements were sent out, of both men and money. Joshua Marshman and William Ward landed in 1799, and the entire group found a refuge from British wrath on Danish soil, and on January 10, 1800, established a new mission at Serampore that proved permanent. These new helpers were helpers indeed, each a man of eminent worth in his own way. Marshman had been a teacher, and soon found wide scope for his talents as he mastered the native language. Ward had been a printer, and with his help a mission press was set up at Serampore, which became one of the greatest missionary agencies in the Orient. It not only printed Carey's suc-

cessive versions as they appeared, but many others made by other missionaries, and much other Christian literature. After a time the publication of a newspaper in Bengali was begun, the precursor of India's native press, now numbering hundreds of newspapers and periodicals, in all the principal dialects of the land.

Progress of the Mission

Serampore is about fifteen miles from Calcutta, and the governor was a friend of Schwartz, the Lutheran missionary; so he was kindly disposed toward the Englishmen, and continued to give them protection and goodwill, in spite of opposition from English officials. At Carey's instance, the Moravian communal plan was adopted, as best assuring economy, efficiency, and fraternity. Six families united, and Carey, Marshman, and Ward maintained this fellowship until their death. The democratic principle was carried into all details and each took turns in the management of their common affairs. All salaries and earnings were turned into the common fund, and whatever remained over from a very modest living was devoted to their mission. Before his death Carey had thus contributed some £46,000, and the three principal families over £90,000. The annals of missions will be searched in vain for a like record.

Carey was appointed a teacher in the new Fort William College in 1801, an institution founded by Lord Wellesley for the young "writers" of the Company. It opened with a hundred students, drawn from the three Presidencies. Carey's work was to teach Bengali, in which he had become very proficient; but as he was a Non-conformist, he was at first only called "tutor" and given a salary of Rs. 500 a month. After a time he was made a full professor, and his salary was doubled, a sum then about equal to $7,500 a year—pretty well for the village

cobbler! He was also made Professor of Sanskrit and general literary adviser to the government. All official publications in Bengali, Marathi, and Sanskrit were submitted to him for criticism and revision before being issued. He strove to be more than censor, however—to be also inspirer, and the center of a literary revival of Bengali, which he esteemed "intrinsically superior to all other spoken Indian languages, and second in utility to none."

Text-books were needed for his work as teacher, and he set to work to produce them. He was the author of six grammars and three dictionaries, which long held their place as standard educational works. He became an associate of Sir William Jones in the Asiatic Society, and originated a plan for the publication of translations of Indian classics. Only three of 10 projected volumes were published, owing partly to lack of scholarly cooperation, partly to lack of financial support. It was too early for a successful attempt on so large a scale, but more than a century later the project was revived and the result was Max Müller's great series of *Sacred Books of the East.* His colleagues were little behind Carey in activity and usefulness. Ward produced *A View of the History, Literature, and Religion of the Hindus,* with translations from the principal writings, which for half a century was a standard authority on things Indian. Marshman, as soon as he got a grip on the language, opened a school for boys and girls, which was almost at once recognized as the best in Bengal. The wealthy Europeans early took advantage of this opportunity for their children, and also the higher caste Bengali. Mrs. Marshman was a great help in this work, by reason of her unruffled temper, devoutness, and zeal. Buildings for the school were completed in 1800.

The Moravians had found preaching the gospel at

Serampore to be "plowing on a rock," and so did Carey, but he persevered. Seven long years went by without a convert. Then Doctor Thomas set the broken arm of a native named Krishna Pal, whose gratitude led him to listen favorably to the gospel, and he became a convert. He was baptized December 29, 1800, and proved to be not only the first but one of the greatest Indian Christians. He was an ardent preacher for twenty years, and is well known to American Christians through Doctor Marshman's translation of a hymn that he composed, "O thou, my soul, forget no more." By 1803 the church had grown to 39 members, and 30 more were baptized in 1805, including three Europeans.

The Bible in India

Carey's chief labors were literary not evangelistic, yet in the highest sense missionary. He gave himself to translating and printing the Scriptures, and the record of his achievement has never been surpassed. Before his death six versions of the entire Bible, 23 of the entire New Testament, and seven partial versions of the New Testament, had been completed and printed at the Serampore press. In all these Carey had some part, and all were printed under his editorial supervision. Other versions were printed in which he bore a smaller part; in all, 42 versions went from the Serampore press during his connection with it, and the Bible was thus made accessible to at least 300,000 people, so far as they could and would read it. Half a million dollars had been raised and expended on this work—the greatest in the annals of missions.

A great calamity fell upon the flourishing mission in 1812, the total destruction by fire of the printing-house. The loss was estimated at $60,000, including thirteen fonts of type in as many languages, besides many manu-

scripts of inestimable value. Fortunately the matrices were saved, so that new fonts could be made at once; but some losses were irreparable. The calamity proved a blessing in disguise; for, when the news reached Europe, large contributions from all Christians in England and elsewhere made possible the immediate reconstruction of the plant on an enlarged scale. By the death of Ward (1822) it had become the greatest establishment of the kind in the Orient, and had not only done invaluable service to the missionary cause, but to the English administrators and residents. Carey survived until 1834, in his last years honored throughout Europe as perhaps the greatest living Oriental scholar.

Great as were the services rendered by Carey and other early translators, their versions were subject to the unavoidable limitations of all pioneer work, and so they have been subjected to many revisions, which have resulted in much improvement in details, without altering essential characteristics. Carey's Bengali version, for example, was revised in 1833 and following years by Doctors Yates and Wenger; and that revision was taken as a basis for further work by an interdenominational committee in 1875, which labored successfully to perfect a version at once scholarly and popular. The Assamese version of Doctors Brown and Gurney has also undergone several revisions. This should be borne in mind as a general procedure on the mission fields, when other versions are mentioned in later treatment of missions and missionaries.

This printing and wide circulation of the Scriptures has been one of the greatest and most valuable accomplishments of missions. The New Testament especially has been read by large numbers of the educated higher-caste people and has had a profound influence upon them. Gandhi is a type of thousands who accept Jesus and the

Gospels, while they refuse to profess themselves Christians and even reject the name with contempt. They perceive the wide gap between the teachings of Jesus and the organized Christianity of the West; consequently they are ready to follow Jesus, but unwilling to be called "Christians." That name connotes too much that is opposed to the Gospels.

The monumental achievement has been a challenge and an inspiration to all successors. It had a tremendous reflex influence upon the European churches that were sending missionaries into India. Other forces contributed, but this was probably the chief impulse to the formation of societies for the express purpose of giving the Bible to the whole world, in every people's vernacular. The British and Foreign Bible Society was formed in 1804, and the American Bible Society in 1816; the United Netherlands Society in 1815; the great Canstein Bible Society of Germany began its activities as early as the first foreign missions, having been formed in 1712, and its activities were greatly increased through the missionary movement. Says Professor Richter, "An enormous amount of industry, learning, and culture has been spent upon these various translations of the Bible." One might add, And an enormous amount of money has been spent in printing and circulating them. But it has been money, learning, and industry well expended.

The New Missionary Zeal

Not the least of the results of Carey's labors was the stimulus they gave to missionary effort throughout the Christian world. The severe criticisms of the enterprise reacted in its favor. In the Church of England there was already a missionary agency, called the "Society for the Propagation of the Gospel in Foreign Parts," but since its formation in 1701 it had devoted its efforts

exclusively to English colonies, and almost exclusively to English people in those colonies. It now began to extend its operations, and in 1818 began a mission in Calcutta. The London Missionary Society was formed in 1795, an undenominational body from the first, but as the various denominations one by one established agencies of their own, it gradually came under the chief direction of Congregationalists. The names of Morrison in China, and Moffat and Livingstone in Africa, are inseparably connected with its activities. The Wesleyan Missionary Society was organized in 1816, and the Church of Scotland began operations in 1827. On the Continent similar effects were produced; one of the best known and most active of the new societies was the Basel Evangelical Missionary Society, formed in 1815. In the new world the same impetus was felt, and the missionary enterprises of American Christians, of which a more particular account will be given later, are directly traceable to Carey and the English Baptists.

After the Mutiny, the C M S (formed in 1799) became very active in the Punjab, where the revolt had been most active and disaffection with English rule had been deepest. A policy called "neutrality in religion," which really meant hostility to all Christian missions, had been sedulously inculcated and practised there by all officials. The same society also entered Oudh and established stations at Lucknow and elsewhere. Their missionaries gave much attention at first to Europeans and Eurasians, but also evangelized the natives, and in ten years took and maintained precedence over all societies save one. The Wesleyans and the Presbyterians, both of Scotland and of America, became active in northern and central India. The Salvation Army entered India, but its loud proclamation of "taking India by storm" was hardly fulfilled in fact, and they have only about 20,000 adherents up to the

present. Many unattached missionaries and small organizations are at work, difficult to classify and impossible to report. They come and go, and cannot be reckoned among the permanent forces of missions, in spite of their considerable numbers and unquestionable zeal. They spend much money and valuable lives to no good purpose and meet with slight success, even if they are not to be considered as an actual hindrance to the progress of the kingdom of God—and many hold them to be just that.

Two of the Indian missionaries of the Church of England deserve brief special mention. Henry Martyn came out in 1806, zealous to proclaim the gospel to the Mohammedans of India. As even a representative of the Church Missionary Society would not be tolerated at that time, he was under appointment as chaplain, and not ostensibly a missionary. He devoted himself to the study of Arabic and Persian, besides gaining a good speaking knowledge of Hindustani. Like Carey, he gave himself primarily to translation, and during his brief career of six years, he was able to make a complete version of the New Testament in each of the above-named languages, besides translating the Book of Common Prayer into Hindustani. His Persian version was particularly praised for its elegance and idiomatic excellence. The other missionary was Reginald Heber, the second bishop of Calcutta. His career was even shorter than Martyn's, lasting only four years; but the effect of his missionary fervor will long endure, since it inspired those two great missionary hymns, "The Son of God goes forth to war" and "From Greenland's icy mountains." His work has been summed up in the saying:

> He united the zeal and piety of the Christian with the accomplishments of the scholar and the gentleman. Few men have ever won in equal measure the general esteem of society in India.

Alexander Duff and His Work

Carey led the way in providing India with a modern educational system, but even more was accomplished by Alexander Duff, appointed by the Assembly of the Church of Scotland in 1829, later transferring his allegiance to the Free Church. He was educated at the University of St. Andrews and was greatly influenced in his undergraduate days by the preaching and character of Thomas Chalmers. He landed at Calcutta in May, 1830, and for forty-five years labored with diligence and success. He was the most prominent advocate of the school as the chief missionary agency, and from the first adopted a new line of policy: to attempt the conversion of the higher castes through schools in which their children might get a liberal modern education. He insisted that all instruction should be in English, but also required that candidates for admission must first be able to read with ease their own vernacular.

Duff was but twenty-four years of age when he began his epoch-making career. He is described as an inspiring teacher, nervous, impetuous, "a living personation of perpetual motion." His idea of education was to teach all truth, with the personality of God and Jesus as the center, the consummation of all knowledge. He hoped to undermine Hinduism and at the same time avoid an educated agnosticism. The type of education already existing in the Calcutta Hindu College was undermining Hinduism effectually, but was leaving in its place only cynical negation of all faith. Duff would train students in a Christian philosophy of life.

At first the Hindus were intensely hostile to the new schools, but warm approval by Ram Mohun Roy turned the scale in their favor; especially as the Brahmins soon began to appreciate the practical advantages offered, in the

preparation of their sons for government service. A public examination at the end of the first year roused great interest and made many friends. Duff had to begin with the alphabet and prepare text-books as he went along, some of which held their place in Indian schools for a generation. The school personally conducted by him in Calcutta from 1830 to 1863 was eminently successful. Four young men of the Brahmin caste, of highest culture and rare abilities, were converted and baptized in 1832 and 1833. But his success, and that of his schools, was not to be measured so much by the number of professed converts, as by the general liberalizing effect of his work.

Largely through Duff's efforts the Medical College of Calcutta was opened in 1835, to give natives a training in modern medicine. The Hindu prejudice against dissection and surgery had to give way and did give way before the manifest advantages of learning the new Western art of healing. Duff labored also vigorously and with some success for the education of Indian women and fought hard against the custom of infant betrothal and marriage. He lived to see his ideals and methods accepted by the very missionaries who had at first opposed them as unchristian. Throughout his services as educator he had the support of Europeans of the best type.

Progress of Education

When he began his work, there was no government system of education in India. What the government had done was mainly to encourage the foundation of colleges; but what India then needed was a system of efficient primary and secondary schools. Macaulay's famous "Minute of 1835," advocating that all instruction in schools should be given in English, threw the weight of the government on the side of Duff and his methods, and thence-

forth this became an established principle. If the results were in some respects less than Duff and Macaulay anticipated, they were very great. English is today the common medium of communication in India for all educated men, and will long hold that place among the babel of tongues spoken in that country, because, for one thing, it contains the largest bulk of valuable literature and indispensable knowledge. This possession of a common language makes possible a common Indian consciousness, leaping across all barriers of race and vernacular. Such a consciousness is already possessed by educated Indians, but they are as yet a negligible percentage of the whole population. Only one male in 100 can read and write English, and only one in ten can read and write any language. (Among Christians, it is said that one man in four and one woman in ten can read.) The educated class is anxious to lead, but it is yet to be proved that the masses will follow. The Mohammedans have made much less progress in education than the Hindus, but knowledge is no longer the exclusive possession of the Brahmin caste. In addition to the schools, the vernacular press is doing much for popular education, and India is making rapid progress in enlightenment.

In 1854 the government began to institute a system of education, which is now in theory quite complete. In practise, many village schools are still very backward. The gravest educational problem of India is to get suitable teachers for these schools, especially for the miserable salaries paid. There are about 8,200,000 persons under instruction. All Government schools were opened to women in 1870. In 1920 there were 200 colleges for men and 16 for women, having 64,667 and 1,249 students respectively. Next come the secondary schools, 7,927 for males and 781 for girls, with 1,164,282 and 117,528 pupils. There are besides 135,585 primary schools for

boys and 21,759 for girls, with enrolments of 4,956,988 and 1,176,533. Supplementing the Government schools are 32,747 private schools for boys and 1,876 for girls. Eight state universities have 35,926 matriculates. The Y M C A is doing a very important work among Indian students, reaching fully 200,000 through its various agencies.

It is estimated that there are 5,000,000 beggars in India today, whose support costs the rest of the population $60,000,000. Suppose that sum were saved and spent each year on education? What might India become in a single generation! The Bengali were first to appreciate the value of European education—largely because they had the first opportunity; and as a result of their response Calcutta University has maintained the leading place that Lord Dalhousie gave it seventy years ago. Many Bengali women are now educated, have won release from ancient restraints, and preside today over refined and cultured homes.

There are defects and dangers in Indian education, to which missionaries are awake. The Indian mind has a natural bent toward purely literary culture, and needs scientific training to balance it. Comparatively little is done by the universities to encourage scientific study and especially research. The number of those who get a university education is proportionately as large as in England, or nearly so, but there is a great deficiency in secondary schools. Indian education is top-heavy. It is annually turning out men with trained minds and no morals to speak of, out of touch with native society and without access to English, disqualified for manual labor, and unable to get positions in government service, since there are five candidates for every vacancy. Such men are disappointed, soured, and splendid material for revolution. They form a proletariat, only by courtesy " in-

tellectual," discontented, embittered, the very stuff of which Bolshevists are made. The popular ferment may be traced directly to this defect in Indian education. Upon India Great Britain has imposed a new India, with results that are still in the making. There is a great clash of two civilizations, and what the result will be many are ready to prophesy but nobody knows.

Later History of the Carey Mission

Serampore has continued to be the headquarters of the English Baptist missions in India. In Bengal and the Punjab they have been active and successful. Among the features of their work has been the effort to lead the native churches to become self-supporting, and in this they have achieved an enviable prominence. One of their chief labors has been a Zenana mission, in connection with which a hundred schools for girls have been supported, and 340 native workers kept in the field. Many valuable by-products must be credited to them. For example, Ramabai's work among child widows, soon to be described, can be traced directly to the influence of this mission. Mrs. H. C. Mullens, of the L M S, is said to have been the first to begin zenana work, by teaching Indian women needlework, and incidentally Christianity. It was an example quickly followed by others and became a system from about 1850. Experience proved that in thousands of cases Indian men are held back from profession of Christianity by wives and mothers. To reach these is the task of the zenana worker. No people can be lifted faster than its women. Zenana parties given by missionaries have proved very effective; they bring together rich and poor, high castes and low, Hindus and Moslems. Some women have to undergo a painful purification on account of suffering contamination. Bible-women are utilized, and many more are needed, to follow

up the zenana work. The Bible-woman knows the native mind, speaks the native language as her mother tongue, understands the sorrows and burdens of her native sisters, and has access to homes where the foreigner can never come.

By 1813 the B M S work had so grown that there were 20 stations, with 63 workers. But the promise of these early years was not fulfilled, so far as numerical increase was concerned, for after fifty years in Bengal it was reported that there were only 1,000 members in the churches, with perhaps 2,000 others in more or less regular attendance. Evangelism of the non-caste people has been the most encouraging feature of recent years. Efforts have been made to form self-supporting and self-propagating churches among them, with such success that no members are now employed as paid evangelists of the society. Special work is carried on among students and the educated classes at Calcutta. Hostels are maintained for students there, at Delhi and elsewhere; in connection with these, lectures, Bible classes, and other means are employed to influence the lives of young Indians. Permanent and deep impressions are made, it is believed, on many who do not avow themselves converts.

The educational work begun in establishing Serampore College, which was chartered February 22, 1827, has been continued with great effect. In a short time after its foundation, the College had brought into existence a network of free vernacular schools that became feeders. Not fewer than 8,000 children were gathered in these schools. From the first the College was a catholic institution, in spite of much urgency from England and the United States that it be kept a sectarian theological school. The original charter was from the king of Denmark, but it was afterward confirmed by the English Government. For a long time it was the only college not controlled by

the Government that had the power to confer degrees, and it formerly conferred the B. A. on graduates of the arts course. Of late years it has become affiliated with Calcutta University, which examines and confers degrees in arts; but Serampore still remains the only institution with authority to confer the B. D. upon graduates of its theological departments. At last accounts there were 30 students in the theological department, and 421 in all, of whom 79 were professed Christians. Schools for the training of native evangelists, and boarding-schools in five principal cities, are also part of the work of this mission.

A Mission in Ceylon

In 1812 a mission to Ceylon was undertaken by the B M S. Its work has been largely educational. Four principal stations are now maintained, with 88 out-stations. Excellent high schools have been established at Colombo and three other points, with 415 pupils. There are also a school for girls, a normal school, and a theological institute. The mission maintains 39 elementary schools with 3,582 pupils. There are now 17 churches in this Ceylon mission, with about 1,000 members. Five out of seven provinces are now occupied, and work has recently been begun among the Tamils. There is no medical work in this mission, as there are good Government hospitals and dispensaries and qualified native physicians. In 1887 a Ceylon Baptist Missionary Society was formed —an indigenous home mission enterprise—which has attained complete independence. A Baptist Union was formed in 1895. A Singhalese version of the New Testament was completed in 1862, and the Old Testament in 1876. Several revisions have much improved this version, and an edition has lately been published on India paper, the first ever circulated in Ceylon.

American Baptists in Bengal-Orissa

The missionary work of American Baptists in northern Hindustan is confined to a rich alluvial plain of some 12,000 square miles, about equal to the State of Maryland. It has a population of 4,730,000, a million more than are found in Massachusetts. Five principal languages are spoken. The Bengali are an Aryan people, as are also the Oriyas; only about five per cent. of either are literate. There is also a race known as the Santals, probably aboriginal, backward but virile, and more accessible to new religious ideas than the others. A letter written by Rev. Amos Sutton, of the English Baptist mission, to the *Morning Star,* in 1832, first interested the Free Baptists in this region; and a subsequent visit by him to the United States led to the undertaking of a mission to these people. In 1835, Rev. Jeremiah Phillips and his wife and Rev. Eli Noyes and wife were sent into this field—a district about 150 miles long upon the Bay of Bengal, to the southwest of Calcutta.

In 1911, the Free Baptists decided to merge their foreign missions with those of the Baptist Foreign Mission Society, including this Indian field. This is Baptist territory exclusively; which means that no other missionary society maintains missions there or is at all likely to establish any. It has been fairly fruitful, but might be made much more productive. Ten stations are now maintained, with 22 missionaries and 341 native helpers. The latter ought to be largely increased. There have been symptoms of a mass movement among the Santals, a poverty-stricken oppressed race with no written language, who are responding in a remarkable way to gospel teaching. There are 200,000 of these people, who were long neglected. The Government has asked Baptists to undertake the educational work for this entire race, and a sys-

tem of over 100 schools has been organized, with more than 3,000 pupils. The center of this work is Bhimpore, In the same district, the city of Jamshedpur is the center of the comparatively new steel industry of India. A large plant, conducted by an Indian Company, but officered by American engineers, turns out daily 2,000 tons of steel products. The city has grown in twenty years from a few mud huts to 100,000 people, and offers a great opportunity for missionary work. A native church, composed of Bengali, Telugus, and Oriyans, is a strong moral force in this industrial community.

The Bengal-Orissa mission is in many respects one of the most important in India. The Bengali are first among Indians in intellect and culture, and have a better developed national consciousness than other Indians. One of our missionary secretaries has said: "As Bengal thinks today, India thinks tomorrow. When Bengal shall have been won for Christ, the conquest of India will be at hand." A board composed mainly of Indians has charge of the evangelistic work and has 83 preachers and Bible-women under its direction. These native workers are able to gain access to persons and homes from which missionaries would be barred. The mission is divided into two main districts—the Balasore, with two stations, and the Midnapore, with five principal stations. The Balasore field has a population of 1,500,000, and the Midnapore district has at least a million more.

The Schools

Educational work of marked efficiency has been a feature of the Bengal-Orissa mission from the first. In nearly all stations schools have been established, 167 in all, with 4,525 pupils. A high school for boys at Balasore has an enrolment of 250, and is the only Christian school of that grade in the province. An industrial de-

partment has been in operation fourteen years, and has twelve teachers and 70 boys. The Government has given help, financial and other, to the school, which is regarded as one of the best of its kind in India. It is self-supporting, so far as the pupils are concerned, all its products being sold, to the amount in one year of nearly $10,000. Woodworking in all its branches is taught, and the school makes furniture for all the government schools of the district. Boat-building is done. The building is a fine one, 220 feet by 75, lighted by electricity and well equipped with lathes and other machinery. The graduates become carpenters, cabinet-makers, blacksmiths, motor-mechanics, and electrical fitters; and there is large demand and profitable employment for such workers. There is now a self-supporting native church of 250 at Balasore, and many of these boys are converted and baptized. Mr. Nyack, a leading layman of the town, often preaches to the Balasore church. His daughter, the first woman of the Oriyas to receive the B. A. degree, is principal of the Government high school for girls at Cuttack, 100 miles south of Balasore. At Midnapore a Bible school is maintained, named after one of the pioneer missionaries of this field, Rev. Jeremiah Phillips. The Phillips school has an excellent course of four years, divided into two equal sections, between which every student is required to spend a year in active service. Besides this, four months of every year are devoted to evangelistic training. Nearly all native workers have been trained in this school and have proved exceptionally efficient. Because of the high grade of the school work in this mission, the influence of the Christian communities is far in advance of their numerical strength.

Several other denominations have schools like the Balasore. The first to be established in the Punjab was by the American Presbyterians, at Moga, under charge of W. J.

McKee, who has refused many tempting offers to go elsewhere. In addition to what is accomplished by the school, a wide work of correspondence and visitation is conducted, and the agriculture of a large district is in process of transformation. At Allahabad, as one of the departments of Ewing College, is an agricultural college conducted by Sam Higginbotton, an American layman. The dairy work is particularly fine. The cows here give as high as 24 quarts of milk a day, whereas Hindus consider one quart at a milking a good yield. Diplomas have been given to 19 men, who are nearly all teachers in similar schools that have been started in other provinces. This work has drawn the attention of Indians to the economic consequences of their doctrine of transmigration. India pays more for keeping alive useless animals than the Government raises by taxation—unnecessary cattle alone cost $2,000,000,000. Gandhi recently remarked: "We who worship the cow, have the worst cattle in the world. I fear that our worship has degenerated into an ignorant fanaticism."

Other Baptists in This Field

The B M S has flourishing missions in both these provinces. In Orissa it has 24 centers from which wide propaganda proceeds, and a remarkable collection of schools: two theological seminaries, with 19 students, two normal schools with 31, seven high schools with 828, and 55 elementary schools with 2,156 pupils. Besides these, 13 are receiving training in an industrial school. In Bengal there are 17 centers, three seminaries are training for the ministry 80 young men, and there are also 159 elementary schools with 4,295 pupils. Some medical work is done in both provinces, and there is a hospital at Chandraghona.

Two other Baptist organizations are at work in these provinces. The Australasian Baptists maintain 13 cen-

The South India and Part of the Bengal-Orissa Missions of American Baptists

The Burma and Assam and Part of the Bengal-Orissa Missions of American Baptists

ters, and for their school work have established a seminary, an industrial school, and an orphanage. The General Baptists of the Midlands (England) began a mission in Orissa in 1822, making their main station at Cuttack, and gradually opening others. They have established 45 schools for boys and girls, and have been quite successful among the outcaste Gandas. They have had good results also among the Kols or Mumdas. A press flourishes at Cuttack, which almost rivals in importance and achievement that at Serampore, and a theological school is in process of establishment there.

Into the adjoining regions, the B M S has penetrated and done excellent work. In the Punjab it has six centers, maintains a theological school at Delhi and a training-school for women at Patua, as well as five high schools, two hospitals, and a dispensary.

In the United Provinces, there are three centers, two high schools, 21 elementary; and orphanage and dispensary at Baraut, and a hospital at Dholpur.

Ramabai and Her Work

But for the work in zenanas by Christian missionaries, Ramabai would never have been inspired to devote her life to the child widows of India. She was born April 23, 1858, the child of a noted Sanskrit teacher and scholar, who braved the prejudices of his caste and educated his wife and daughter. The latter was much influenced in her early years by Kashab Chunder Sen, and became so fine a scholar that her lectures were largely attended, and a public assembly in Calcutta conferred on her the highest title an Indian woman may possess, *Sarasvati,* or goddess of wisdom. Her father had refused to marry her in childhood, and she married a Bengali gentleman, a graduate of Calcutta University, who died after nineteen months of happy married life, leaving her with a daugh-

ter whom they had named *Manorama* (Heart's-joy; *Ramabai* signifies Delight-giver).

It was out of this experience of widowhood in India that her life-work grew. She went to England for further education, and she and her daughter were baptized in the Church of England in 1883. For a time she was professor of Sanskrit in Cheltenham College. In 1886, she came to the United States, and her story roused so much interest that the Ramabai Association was formed in the following year to relieve and educate the high-caste child widows of India. A combined home and school was opened in a leased house at Bombay by Ramabai in March, 1889, which was afterward removed to Poona, and housed in a permanent building, where it became known as the " House of Wisdom." The school was non-sectarian, but Ramabai's life inevitably won converts. This caused difficulties, even persecution, but the work continued with increasing success; in ten years she had 350 in her school, of whom 48 became avowed Christians. Ramabai visited the United States again in 1898; the Association was reorganized, and the work was greatly enlarged. The school grew to an enrolment of 2,000. Industrial training was introduced, so that it became in large part self-supporting. The daughter was educated in part in the United States and finished her training at the Bombay University, and was expected to continue the work, but died before her mother, who passed away April 5, 1922. Ramabai did not connect herself with any church, or profess any special creed; she was content to be just a Christian. Her motto for life was " Others." At the time of her death some 1,700 people were sheltered, fed, and instructed through the faith and consecration of this remarkable woman. Her work is still continued under the auspices of the Ramabai Association of Boston, but her equal has not yet been found.

Other Indian Women

Less known in the United States, but quite as well known in India as Ramabai, Chundra Lela is the fruit of the Midnapore mission. The daughter of a wealthy Brahmin, married at the age of seven and widowed at ten, she had the bitter experience of a Hindu child widow. Her father, a learned man, taught her Sanskrit. She was converted through the instructions of a daughter of Doctor Phillips, and became an enthusiastic and successful evangelist among her own people. Khanto Bela Rai, who became known to many in the United States, as the guest of the WABFMS at its jubilee in 1921, was fortunate in having a father who was a Christian preacher, and so had a Christian training from childhood. Many others are coming from our Christian schools to take responsible places on the staff of native workers. Llivati Singh, who was also in the United States in 1900 and became widely known, is another remarkable Indian woman. She is a graduate of Calcutta College, since affiliated with the University of Calcutta and now called Isabella Thoburn College, from its founder. She is an A. M. of Allahabad University, and after Miss Thoburn's death was chosen as her successor—the first Indian woman to be a college president. The Indian woman is coming into her own, and will be heard from more and more in the years just before us.

Medical Missions

In one sense medical missions had no separate beginning in India. Doctor Thomas was a surgeon who practised and preached with equal assiduity as long as he lived. But the first to go out as a professed medical missionary was Dr. John Scudder, a young physician of New York. He was greatly stirred by a tract of Gordon

Hall, one of the first Congregational missionaries, and offered himself to the American Board. From 1819 to 1855 he gave invaluable service in Ceylon and Madras, and had the joy before he died of seeing medical missions firmly established as one of the most valuable of missionary agencies. Clara Swain, M. D., was sent out in 1869 by the Methodist Episcopal Church, the first woman to undertake this work. Today every important mission station, not merely in India, but everywhere, has its hospital and dispensary and its corps of doctors and nurses. What is said to be the largest medical mission in the world is now at Neyoor, in the Travancore mission of the L M S. Besides a large central hospital, there are ten branch hospitals and eight dispensaries. The Government has recognized the social value of this service by conferring the Kaisar-i-Hind medal on many of the missionary physicians.

It seems strange to us that there should ever have been opposition to this missionary agency, but for many years there were not lacking well-meaning Christians who objected that this was no legitimate part of the missionary enterprise. They could not appreciate the appeal that human misery at its depths was making to those on the field. Tropical countries especially, and India in particular, are subject to ravages of diseases from which we of temperate climes are mostly exempt: cholera, plague, leprosy, sleeping sickness, dysentery, not to mention diseases that we have, but that are more deadly in the tropics: smallpox, malaria, typhoid, tuberculosis. In such countries there is no science of medicine; there are no real physicians, no nurses, no hospitals, no sanitation or hygiene. Disease is believed to be caused by evil spirits, and so the so-called "doctors" try to cure it by charms and incantations and the beating of gongs. Antiseptics and anesthetics are undreamed of.

Besides the appeal that such a condition makes to any normal human heart, we have the example of One whom we often call the Great Physician, to spur us on to the relief of body as well as cure of soul. Medical missions are first curative, then preventive, then redemptive and constructive. The ideal, and the practise also, is that bodily healing shall be accompanied by spiritual. Medical missions then ought not to be contrasted with evangelism, as was formerly often done, but considered one of the most effective methods of evangelism, which they really are. In India they have proved the one means of effectively reaching Mohammedans, who are proof against preaching or argument. The medical missionary is an object-lesson of the true Christian life, the life of service.

Other Indian Missions

More than a hundred different missionary societies are now maintaining work in India—to such extent have the first feeble efforts of Carey and Thomas grown. Obviously, nothing more can be attempted than the briefest summary of their efforts. The missions of the Church of England are the most numerous and upon them has been expended the largest sum of money. It naturally follows that this church has the largest number of communicants in India, at latest accounts 492,752. The Baptist missions come next, with a total of 337,226 members; Lutherans rank third, with 218,500; and next in order come Presbyterians, with 181,130; Methodists, with 171,844, and Congregationalists with 135,265. The total number of professed Christians was reported in 1907 to be 1,617,617. A Christian population of 3,000,000 would not be a too sanguine estimate. When we think of the 300,000,000 of India, the numerical results of more than a century of Protestant missions do not seem large.

The Unfulfilled Task

Many will be surprised to learn that, after over a century of labor by this great variety of societies and missionaries, the Christian occupation of India is yet very incomplete. There are vast districts wholly unoccupied as yet, and others so ineffectively occupied that they are virtually unevangelized. In the Native States in particular, the fields are undermanned, and the work is carried on under great difficulties. If the present overlapping and misdirected effort could be corrected, missionaries could be sent into these fields. If the unnecessary and scandalous expense of administering so many societies could be eliminated, there might be a wonderful advance without any increase of burdens to the home churches. We are wasting as much as we are effectively expending. It is no exaggeration to say that barely one-third of the people of India have as yet had any opportunity to hear the gospel. Such facts should cause great searching of heart among the Christian people of Europe and America and speedily bring about a marked change in missionary methods.

An inference irresistibly suggests itself: What missions need for a really great advance in India is Christian unity in missionary work, and the rise of a native church that will ignore the sectarian divisions so meaningless to an Indian, whatever significance they may have for Western Christians. And as to our denominational affiliations at home, it is shrewdly suspected that few could today give any reason why they are what they are than that their fathers were such. Should we insist that converts in India must perpetuate those divisions of which we are beginning to be ashamed? Christianity will always remain an exotic religion in India, until Indian Christians have the intelligence and courage to work out their own

form of Christianity, with the New Testament as their starting-point, and above all with the teaching of Jesus as their guide. The great obstacle to the progress of Christianity now is the fact that it seems to be the religion of the white conqueror and ruler, and as such India as a whole will have none of it.

Our foreign missions began with a deep sense of superiority and condescension on our part. Our sentiments have been embalmed in our missionary hymns:

> Can we whose souls are lighted
> By wisdom from on high,
> Can we, to men benighted,
> The lamp of life deny?

So "the heathen in his blindness" and "where only man is vile" expressed the attitude of those who fathered missions. Ignorance and conceit mingled largely with Christian enthusiasm; as men conscious of vast superiority our missionaries went to inferior races; their whole attitude was unconsciously paternal and patronizing, if benevolent. That we had anything to receive from the "heathen," as well as something to give, was never suspected. Truly, the self-righteousness of the Christian world in the conduct of missions, when we come to think of it seriously, is something appalling. We forgot that after all Jesus was an Asiatic, and that we of the West might not have penetrated to the full meaning of his message—that he might have something to say to men of India that we had never heard. Jesus and his teaching have been badly handicapped in India by being presented as part of a Western civilization that India does not want and will not receive —a civilization nominally Christian, but really as heathen as that of India. It is true that this attitude of missions and missionaries has been gradually changing, but enough of the old spirit still remains to constitute an effective barrier between Jesus and the heart of India.

And we must always remember that the progress of missions is not to be measured by statistics. On all forms of Indian life the teaching of Jesus has laid its hand and made itself felt. It is not fair to gauge the attitude of India toward Jesus by its attitude toward organized Christianity. Many are today converts to Jesus who are bitter opponents to Christianity; ten, perhaps a hundred, derive their inspiration from his life and words, for each one whom our missionaries can count as a "convert." Our practises in worship, our forms of organization, our theological "systems" do not constitute Christianity and are not essential to it, though many have come so to consider them. The essential thing is the life and character that Jesus taught and exemplified. Intelligent Hindus are coming to see that they can accept Jesus without accepting "Christianity," as we of the West understand it; and in that fact lies the chief hope of the progress of the religion of Jesus in that country.

Attitude of the Educated Men

A great change had come over India in consequence of Christian missions and Western education. It is easy to trace a notable increase in the spirit of philanthropy and consequent efforts toward social reform. This is not avowedly Christian, but that it is directly due to Christian influence cannot be doubted; for, so long as Hinduism was left to itself, it developed in an opposite direction. India before Carey and India today may justly be regarded as two different countries. This new cult of mercy has made a great change in the character and life of the people, and the natural gentleness of the Indian mind has made the transition seem easy and natural. Missions have changed the whole social atmosphere of India, as candid Indians themselves recognize.

Missions have also given Brahmins a different view of

their own religion and quite altered its function. Loyal Hindus recognize the necessity of reform. Absorbed in philosophic speculations about God, Hinduism lost sight of duties toward man. It abandoned the world as hopeless. Now Hinduism recognizes that true worship of God is service of man. This is what has produced the various Somajs, an attempt to find a *via media* between Christianity and an ancient Hinduism, not large in following, but having an immense leavening influence. They are all eclectic in doctrine and approach very nearly the Unitarian wing of Christianity.

Missions have taught Hindus new methods. In 1887 a Hindu Tract Society was founded at Madras, to publish and circulate extracts from the sacred writings. It also issues polemic tracts against Christianity. A beginning has even been made in sending out preachers of Hinduism, to counteract the work of missionaries. But not all the new feeling aroused is hostile; many Hindu leaders are seeking means of accommodation with missionaries. A Unity Conference was held at Delhi in 1924, where Hindus, Mohammedans, and Christians considered seriously what can be done to promote unity of religious effort, especially in ending racial hatreds and feuds. Such a Conference is not to be valuated for its accomplishments merely, but for its significance. A gathering of that sort would have been impossible in the India of fifty years ago, possibly even a decade ago.

Two sample cases will illustrate the present attitude of the educated leaders of India toward Christian missions. In an address to a missionary gathering at Calcutta, in 1925, Gandhi spoke these weighty words:

> Noble as you are, you have isolated yourselves from the people you want to serve. . . The missionaries who come today to India, come under the shadow, or, if you like, the protection, of a temporal power, and it creates an impassable bar. . . I miss that receptiveness,

I miss that ability, that willingness on your part to identify yourself with the masses of India. . . Hinduism, as I find it, entirely satisfies my soul, fills my whole being.

Gandhi speaks for a vast number of Indians who see in the current Christianity ideals they do not love, a promise they do not desire, and a force that will inevitably pulverize their institutions and substitute a new civilization for an older that they esteem more highly. The irresistible force is meeting the immovable body in India. Which will conquer?

The other case is that of Doctor Radhakrishnan, King George Professor of Philosophy in Calcutta University, who addressed a body of Christian missionaries in 1925 in these words:[1]

Hinduism forbids compulsion in religious matters. It recognizes that the Supreme is one, though he has many names; that he has no special favorites; that all men in a true sense are his children; that his inspiration is not confined to any age or race; that his inspiration is larger than any book or set of books; and that he has raised up teachers and saints in all lands. . .

I own that there are gross imperfections which justify the most bitter criticisms ever made against it [Hinduism]. If this were a Hindu audience, I would deal at length with the curse of untouchability, the prejudice of caste, the rigors of the social code, the excessive emphasis on ceremonial piety, and the exaggerated importance attaching to trivialities which are associated with Hinduism and which draw into disgrace the whole institution. . .

Respect for other people's faith, which has been a marked feature of Hinduism, is responsible for the Hindu attitude toward Jesus Christ. While the Hindu is willing to regard Jesus as a striking character, revealing some of the divine attributes, he hesitates to accept Jesus as the one unique revelation of God, bringing out the divine glory in all its fulness for all time. Such a kind of exclusive Mediatorship and final revelation is inconsistent with the whole tradition of Hinduism. . .

If you devote less of your time, energy, and fervor to preaching and polemic, and direct all your tremendous power to the practise of love, you will help to deepen and elevate the religious life of the Indian people. Your task is not so much to make Christians as to purify, or Christianize, if that term is more acceptable to you, Hin-

[1] *The Christian Century*, December 3, 1925, p. 1520.

duism, so as to make more real the central principles of love, non-resistance, service, and self-surrender, which are as much Hindu as Christian.

A missionary once asked a group of Mohammedans how Christianity could be made more appealing. The answer was, " Be Christians." Another said: " Practise your religion without adulterating it or watering it down; practise it in its rugged simplicity, and emphasize love, as love is central in Christianity."

Some By-products of Missions

Missions have done much to raise the standard of living and to improve the economic condition of Indians. The L M S has perhaps done most to introduce industries among the women. The lace industry in Travancore, begun more than a hundred years ago, now employs over 2,000 workers. Later embroidery was added, and now employs from 2,000 to 3,000. The workers are carefully selected from the Christian women, and the result is to make the places where they work like popular clubs, in the moral and social standing they give members. To be employed, one must be at least sixteen years old and have a good primary education. The women work in big, clean, airy halls; and have clean, tidy clothes and hair. They not only support themselves, but carry on about one-fourth of the L M S work in Travancore.

For men, improved methods of agriculture, and the introduction of improved modern implements, have done much. Some of the more costly of these are cooperatively owned; others are bought by the well-to-do and rented to the poorer by the day. But taking India as a whole, precarious rains result in about two good seasons out of ten, and at least one total failure. What India needs is water, and as nature does not supply enough of this is in the form of rainfall, its progress depends on

irrigation. The years immediately following the great war were a period of economic distress such as had never been known by missionaries or Government officials. More people died of famine and influenza than were killed in the war on both sides, yet the rest of the world was comparatively unmoved by this awful sacrifice of human life.

Prospects of Indian Missions

There is much therefore to encourage, as well as something to discourage one who surveys the whole field and attempts a rational forecast of the future. The formation of a Court of Arbitration at the Madras Missionary Conference of 1902 promises to prevent for the future those breaches of the principle of "comity" that have in the past often been scandalous. Some missions have bribed promising natives to desert their own society by offering higher position and larger salary; others have received to posts of honor men under discipline by another religious body; a few have invaded the field of an established mission and made proselytes of converts gained by years of hard work by a mission earlier on the ground. Such things cannot but discredit Christian ethics in the view of all Indians.

Famines and the plague have greatly hampered missionary work since 1900. Repeated failure of monsoons and harvests caused great distress, in spite of all government and private relief. Cholera and dysentery were also continuous evils, for, though medical science and hygiene can practically control these two diseases, the ignorance and obstinacy of the Hindu people make such control always difficult and frequently impossible. Nevertheless, progress is making from decade to decade.

From what we have gathered, it is evident that the progress of Indian missions hinges on the question

whether missionaries will have the insight to comprehend and the courage to face the actual situation. There must be a change both of objective and of method, if any great progress of Christianity is to be expected. Hitherto, an Indian convert has been asked not merely to change his religion—a thing serious enough in itself—but to renounce the ancient civilization in which he has been bred, and to accept in its stead a different standard of life, an alien civilization, in his eyes certainly no higher than his own. The objective of missions, not always definitely stated, but none the less really controlling—has been to make the Indian into a European or American Christian. We must see clearly that if he is to be a Christian at all, he must be an Indian Christian. Our efforts have been misdirected, in consequence of the fact, which has often been hidden from ourselves but very clear to the Indian, that this civilization which we have demanded the Oriental shall accept as part and parcel of Christianity is only imperfectly Christian. Christianity has much influenced Western civilization, it is true, but it has never succeeded in conquering and directing it. The basis of Western civilization is the old civilization of Greece and Rome, and its potent forces are pagan, not Christian. The attempt to force Western civilization on the East cannot too soon cease to be a part of the missionary objective. It is wrong in the first place and doomed to failure in the second.

A change of method is also imperative. In all the Orient, in India markedly, the family is the social unit, not the individual. Every member of the family is closely bound to the rest; to act merely as an individual is contrary to his whole training and mores; it destroys the family harmony and may eventually bring dishonor upon it. Probably the chief obstacle to the progress of Christianity among these peoples has been its persistent appeal

to individual action, its ignoring of the fact that Jesus taught a social religion. It has not only violated the race traditions and social training of India, but has been unfaithful to its own fundamental nature. The chief significance of mass movements toward Christianity, from the missionary point of view, is that they offer an escape from this dilemma—they make acceptance of Christianity by the individual Indian consistent with his traditional social methods; he can become a Christian without a break-up of his whole social organization.

India probably can never be Christianized in the sense that we have been accustomed to attach to that term; that is, there is no rational prospect that the Indian people can be induced to accept Western civilization as inseparable from the gospel of Jesus. If missions persist in treating them as inseparable, the gospel will be rejected by India as a whole; we shall continue indefinitely to make fewer converts every year than the number of heathen children born. But there is rational prospect that Indians can be persuaded to accept Jesus and his teaching as the norm of life, to incorporate the gospel with the best and most congruous parts of their native religion, free that from its comparatively modern accretions and corruptions, and work out for themselves a theology and an organization of their own. In other words, an Indian Christianity is possible, that shall be just as valid and quite as valuable, as the Judæo-Greco-Roman-Christianity that we have inherited and have regarded as the only possible form. Have the Indian peoples the ability to do this? One evidence that they have such ability is found in the fact that they are already working out a native hymnody, both words and music their own—the latter closely related to their native folk-songs and better adapted to express their religious emotions than melodies borrowed from Europe and America. Let us not despair

of the future of those to whom the Asiatic Jesus stands closer as a man than to us Western people.

THE QUIZ

What first interested Europeans in missions? Who first preached the gospel in India? When and how did English Baptists begin their Indian mission? Who were the first missionaries? How did the British rulers regard this work? How did the missionaries maintain themselves? Who were sent to reenforce them? Where was the mission finally located? What was accomplished there? Describe Carey's work. Who was the first convert? What did Carey do for the circulation of the Bible? What has been done since Carey's time? How has this affected the progress of missions? What calamity befell the mission? Did Carey's work have much influence on European Christians? Describe the work of some of the new societies. Who was Henry Martyn and what did he do? Bishop Heber? What was the great work of Alexander Duff? Name some of its results. Describe the educational system of the Indian government. How does it affect missions? How far is English spoken in India? What are some of the defects of Indian education? Where have English Baptists chiefly labored? With what success? Have they entered any other field? How does Serampore college rank? Where is the American Baptist mission in northern India? How did we come into this field? Among what people has there been greatest success? Why is this mission very important? What is done for industrial education? How would you rank the Balasore school? What other schools in this mission? Who was Ramabai? How did she become a missionary? What was her unique work? How did medical missions begin in India? Are they much needed? Are they an

effective missionary agency? Why should we sustain them? How many missionary societies are at work in India? What is the numerical measure of their success? Is there any better measure? If so, what? Should there be greater unity among Indian Christians? Are we justified in feeling superior to the Indian people? What evidence is there of Christian progress? How do educated Indians regard their own religion and Christianity? What do some of them say about Christian missions? How far are they right? What are some of the obstacles to the progress of Christianity? What is the probable future of Indian missions? Can India be Christianized? Do you agree with what the author says? If not, why not?

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III

THE TELUGU MISSION

Country and People

The Telugu country is in southern Hindustan, and Madras may be regarded as its center; its extent is 73,728 square miles. It is mostly flat, but a range of hills or low mountains bounds it on the west, known as the Eastern Ghats, the highest peak of which is 3,600 feet. Secunderabad is 2,000 feet above sea-level, while Nellore is only 60 feet. The average temperature of the Nellore district is 82°, but sometimes it rises to 110°; the average rainfall is from 30 to 40 inches. In this district there are 30,000,000 people, of whom two-thirds are Telugus. Other missions are of course to be found here, but by "missionary comity" Baptists are recognized as responsible for the evangelization of 6,000,000 people.

Most ethnologists hold the Telugus to be of Dravidian stock, but some maintain that they are of Scythian origin; at any rate, they are not Mongolian. Most of them do not belong to any of the four great castes, or even to any of their derivatives, but are "outcastes"; yet even among them there are distinctions and subdivisions. One of their peculiarities is that they will not merely eat flesh, but animals that have died a natural death and are esteemed carrion by other peoples. They live in villages and have a patriarchal and clan system that makes them susceptible to mass movements.

Nellore and the Early Years

The Telugu mission had an early history more romantic than that of any other Baptist field. It was begun

in 1836, a year of remarkable expansion of Baptist missions, as those to Assam, China, and Bengal were begun the same year. Rev. Amos Sutton, of the English Baptist Mission, in that memorable visit to the United States as a result of which the Free Baptists began their work in Bengal, made an appeal to the constituency of the A B M U on behalf of the hitherto neglected Telugus. As a result, Rev. S. S. Day and E. E. Abbott, with their wives, were sent out and a mission was begun in Madras. Mr. Day made repeated and extensive tours into the Telugu country, and finally selected Nellore as the best site for a permanent station. Work was begun there in 1840. Nellore is not a large city (about 30,000), but is well situated on the Pennar River, about 16 miles from the coast and 107 miles north of Madras. Here the first convert was baptized September 27, 1841, and a Telugu church was organized October 12, 1844.

Mr. Day was obliged to return home, and five fruitless years followed, so that in 1846 the Board was inclined to abandon the field, but finally returned the Days and added Rev. Lyman Jewett and wife. Again followed apparently fruitless years, and at the annual meeting of the Missionary Union in 1855 abandonment of the mission was once more proposed and seemed likely to carry. A speech by Edward Bright, corresponding secretary of the Board, and a poem on the "Lone Star" mission by Samuel A. Smith turned the scale, and it was decided to continue and reenforce the work. In 1862 the comparative nonsuccess of the mission again brought up the question of discontinuance. Doctor Jewett, who was present, said: "You can give up the Telugu mission, but I will never abandon the Telugus. I will go back to India and die there." Whereupon one of the secretaries responded: "Well, brother, if you return to die in India, we must send somebody to give you Christian burial." So the

mission was continued and again reenforced, and in due time the faith and courage of these pioneers received its reward. But as late as the early seventies there was misgiving regarding the wisdom of this policy, and not a few Baptists regarded abandonment of the Telugu field as the wiser course.

The work at Nellore prospered greatly after Rev. David Downie and wife went out in 1873. Doctor Downie's services to this mission have been of inestimable value. Aside from his evangelism, he showed unusual capacity for detail and for many years served the field as its treasurer, with marked fidelity and efficiency. Not the least of his achievements was the writing of a history of the Telugu mission, which ranks among the most valuable books of its class. His labors have been prolonged far beyond the usual lifetime of a missionary, so that when past eighty he was still a worker and continued with the mission until 1927.

The records of the Nellore church show that over 40,000 converts have been baptized into its fellowship, and its influence has been felt in all the region. Educational work has been as successful as evangelism, and both are models of what a Christian mission should be. The value of the missionary plant has also remarkably increased. A new chapel that would accommodate 500 people was built in 1880. Later Chambers Hall was erected; it is used for English services on Sundays, and has attached to it a library, reading-room, and tract department. These mile-stones along the way illustrate the progress that has been making in this field and hint at the scope and variety of the work. Besides all other features, Nellore is the center of a large evangelizing activity, through a district containing hundreds of native villages, in nearly all of which a group of native Christians may be found.

Clough and Ongole

The great achievement of the Telugu Mission followed the establishment of the Ongole station in 1866. Ongole was a small town, of not more than 6,000 people, 182 miles north of Madras, but important as the headquarters of the administrative district. Three trunk roads spread out from this point and make a large field accessible; so the strategic value of the location was unusual. Mr. Clough was a native of the Middle West and graduate of an Iowa college, after which he had some years of experience as a surveyor, in which he learned to handle large gangs of men. This fitted him for his future work better than any seminary course could have done. When he presented himself as a candidate before the Board, he did not make a wholly favorable impression. Among other questions he was asked, "What if the Board does not appoint you?" "I must find some other way," was the reply. It was characteristic of the man; Clough was always finding "some other way," and always reaching his objectives.

We can perhaps read between the lines of his own story, as told in his posthumously published book, *Social Christianity in the Orient,* some regret on Clough's part that he lacked a seminary training. Possibly some seminary graduates among his colleagues (missionaries are but human after all) were sometimes a trifle airy and made him feel his technical deficiency. But a seminary training might have spoiled a man like Clough; educational institutions, with their necessarily standardized methods, are quite the thing for the ordinary man, but are always at a loss when they have to do with a genius. Genius cannot be standardized, and Clough was a missionary genius. His native sense had not been atrophied by Baptist scholasticism, and he was able to see truth that had been

hidden from most missionaries—that Western forms of civilization are not necessarily adapted to an Eastern community. He got a better vision of the kingdom of God, as Jesus proclaimed it, and what that implied about the individual life and the social organization of Indians, than any other Christian missionary of his generation. He and his work are unique in the annals of Christian missions.

The faith and prayer and hard labor that had for a generation been put into the Telugu field was now due to bear fruit. A church was formed at Ongole January 1, 1867, and shortly after this a meeting was held in a neighboring village, and 28 were baptized. Until now it had seemed that the Brahmins and other high castes of the region might be favorably disposed toward the gospel, but now and afterward it was the outcaste Madigas that furnished the converts. The Madigas are a primitive tribe who are leather workers by occupation, a calling that was pollution to a Brahmin. If these were received, the Brahmins would be repelled. But Doctor Clough did not hesitate long. While turning the matter over in his mind, he opened a new copy of the Telugu New Testament and his eye fell on these words: "For you see your calling, brethren, that not many are wise after the flesh, not many mighty, not many noble." He was not superstitious, he did not believe in sortilege, yet these words irresistibly suggested the solution of his problem. He received the Madigas; the Brahmins fell away. The work went forward slowly for a time; a chapel was dedicated October 13, 1868, and a baptismal pool in the open air witnessed the baptism of 42 on August 1, 1869.

The largest ingathering in this field came in 1878. The preceding year had been one of drought and famine, and the Government had come to the relief of the people with public works. Mr. Clough took a contract for a portion

of one of the canals that were dug, and thus gave employment and food to thousands of Telugus who must otherwise have starved. This practical demonstration of the meaning of Christianity won the hearts of the Telugu people once for all, and for the rest of his life Doctor Clough had their confidence as no other man could gain it. In his later years, the more superstitious among them lacked little of worshiping him as a god. Converts flocked into Ongole asking for baptism, and after due examination, on July 3, 1878, in one day 2,222 were baptized. The additions continued through summer and fall—"nine thousand in six weeks, a new Pentecost." Nothing like this had been known in the history of missions since the baptisms of Clovis and Vladimir, and not even Clough understood at the time its real significance. In other years since then this record has been nearly equaled, but never surpassed. In 1895 there were 5,725 baptisms on the entire Telugu field; and in 1925 there were 6,700 reported. It has remained until now our most fruitful mission. Soon the Ongole church came to number 18,000 members—the largest Christian church in the world. In all, more than 40,000 have been baptized there and the present membership of the church is over 10,000.

Mass Movements and Their Dangers

This was the first experience of missionaries with those mass movements that seem characteristic of Indian peoples, and it is still the most extensive of them. In recent years, however, there have been others, notably in the Punjab, where the work had also been largely among Dravidians. In 1895, there are said to have been 4,000 converts in this region, who had increased to 37,000 by 1891, and in 1911 to 163,000. Methodists and Presbyterians have been most successful here, and have adopted the policy of "speedy baptisms," instead of catechetical

instruction from one to three years before baptism, which has been the policy in the Baptist missions. The motivating desires of these mass movements are largely economic and social, by no means purely religious; hence caution in the reception of candidates who profess conversion seems unusually needful.

Doctor Clough had an interesting and instructive, but hopeful, experience with his Madigas. They were told that on becoming Christians they must observe three rules: Do no work on Sunday; do not eat carrion; do not worship idols. Each of these commands arrayed them against their social order, and together they called for complete social readjustment. Village life had to be reconstructed on this new Christian basis. Refusal to work on Sunday could be managed, but the matter of food was serious. Cattle are not slaughtered in India; consequently only those that die of disease or old age can be eaten, and only the Madigas would eat these. The Madigas had important functions in the pagan religious ceremonies, and their refusal to take their part upset everything. They finally won the right to live according to their new religious ideas; but Doctor Clough encouraged them to retain as many of their Hindu manners and customs as were not incompatible with Christianity, and himself largely adopted Indian ways. He did much to promote the industrial development of the Madigas and to raise their scale of living. He proved that Christianity can elevate a race without a complete break with their former civilization.

Progress in This Field

It is is impossible to tell within our limits the detailed story of all the stations in the Telugu field or to mention the service of all the missionaries. Some outstanding facts will give a good idea of the whole. Rev. W. W.

Campbell and wife came with Doctor Clough on his return from furlough in January, 1874; and after learning the language at Ongole they went to Secunderabad. Mr. Campbell's work there continued for over eleven years, and then, in broken health, he returned to the United States, where he died in November, 1893. In the autumn of 1875 Rev. A. Loughridge and wife joined the mission, and in 1879 established themselves at Hanumakonda, where in six years he created an excellent plant and a flourishing mission. Rev. E. Chute opened a new station at Mahbubnagar and worked there thirty-five years.

Two stations are worthy of special mention. The *Kurnool* station is one of the most interesting in Asiatic missions. Several converts were made in this locality in 1875 and a deputation came to Doctor Clough asking that a preacher be sent them. He and Rev. D. H. Drake visited Kurnool, a town of 30,000 people, about 160 miles from Ongole—baptized 26 converts and organized a church. The following year Mr. Drake removed to Kurnool; the making of converts and organizing of churches proceeded rapidly. A mission house was built in 1882, a suitable place of worship in 1893. At the present time three evangelists and 76 teachers are maintained wholly by funds raised on this field—an object-lesson in self-support that deserves wide imitation. If the Orient demands its own form of Christianity, as seems to be the case, it must be prepared to undertake its maintenance. So long as it depends on the West for maintenance it cannot escape other forms of dependence.

In 1919 the *Kandukur* station was handed over to the Telugu Baptist Home Mission Society, which assumed responsibility for prosecuting the work. The churches of this entire field are making earnest efforts at self-support, under the general charge of a graduate of the Rama-

patnam theological school; and the success of this experiment should encourage the Society, and the native churches that support it, to undertake responsibility for other stations in the near future. Telugu Christians are taking the first steps in independence, and the result will be watched with much interest.

In the Telugu field, but in no way competing with the Baptist work, English Wesleyan missionaries are laboring with good results. There are also some American Mennonites, and their churches unite with the Deccan Association and the Telugu Baptist Convention. Our A B F M S was able to save this Mennonite work from destruction during the late war, when the British suspicion of everything German virtually halted their work until peace was concluded. They had at that time three stations, 64 missionaries, and 4,131 members.

Educational Work

The need of a trained native ministry was early felt in the Telugu field, and soon after Rev. A. V. Timpany opened a new station at Ramapatnam, half-way between Nellore and Ongole, a theological school was begun there. Rev. A. A. Newhall was sent out in 1876 and became an instructor, as well as an efficient evangelist in the region. But the chief work in establishing the school fell to Rev. R. R. Williams, who went out in 1870 and soon assumed its direction, making it one of the first rank on our mission fields. He had been a carpenter and was well fitted to supervise the construction of its buildings. The chief of these, a fine edifice of brown stone and teak, was completed in 1884. The Seminary's jubilee was celebrated in 1925, at which it was reported that it has given instruction to 1,448 students, and 480 of these are now in active service in our Baptist missions, besides 84 in missions carried on by others. It had in the jubilee year 114

students. Incidentally, Doctor Williams did much for the industrial education of the Telugus. He introduced the first American plow into the region, and helped the natives to make their agriculture more productive and profitable.

Miss Emma Rauschenbusch was sent out in 1883 and took charge of the boys' school at Ongole, as well as the Bible-women's work, both of which were highly successful under her direction. Later she became the wife of Doctor Clough, without relinquishment of her work, and she survived him. A high school at Ongole established by the Cloughs has proved one of the greatest assets of the Telugu field. The need of a suitable building was great, but the Missionary Board had no available funds; so Doctor Clough obtained leave of absence and made a tour of American Baptist churches, which promptly responded with special contributions for this purpose. Many still living vividly remember this visit and the remarkable story he had to tell of his work among the Telugus. This school now has a faculty of thirteen and about 250 students in annual attendance, of whom nearly one-half are Christians, while there are 87 Brahmins among them. Graduates are eligible for entrance into the University of Madras. For a time the experiment was tried of a collegiate department, affiliated with the University, but that has been abandoned. For the higher education, under distinctly Christian influences, Telugus now rely on the Madras Christian College, on the faculty of which Baptists have a representative. This is esteemed one of the finest institutions of its kind in India.

At Nellore the Bucknell Industrial school was added to the missionary forces, with a new and commodious building, in 1886; and in 1904 a high school for boys, that the Free Church had begun as early as 1840, was turned over to the Baptist mission. A new building was

erected in 1911, at a cost of $10,000; and the institution has since been known as the Coles-Ackerman Memorial. There is also at Nellore a high school for girls, the Gurley Memorial, with about 90 students, who on graduation pursue studies either at Madras University or the Christian College. Some of the higher officials of the town are now sending their daughters to this school, which marks a great change in the attitude of the higher castes toward both education and our mission.

At Kurnool there is a high school for boys, with an enrolment of 250. It is housed in substantial stone buildings and is known as the Coles-Ackerman Memorial. It has an efficient industrial department, with a carpentry shop and weaver's shed; and a farm of 60 acres is conducted by the pupils. Besides adequate instruction in soils and cropping, the boys are taught scientific care of cattle, and get new ideas of what sleek, healthy cows can be—very different from the lean, scraggy animals that Indians imagine to be cows. At Kurnool is also the Emelie S. Coles school for girls, which occupies a fine building of gray stone, in which is a dormitory for girls who live out of town.

Not only educated ministers but educated laymen are demanded on mission fields, no less than at home. The government schools provide these, to a certain extent, but there are demands that these schools cannot meet. Training-schools to prepare native Christians for various forms of work are a necessity, and the Telugu field has several of these. Two normal schools, or training-schools for mistresses, as they are called, do a much needed work in furnishing Christian teachers. A normal department is maintained in several of the girls' high schools, that at Nellore being specially active and useful. At Bapatla has recently been begun a normal school to prepare Telugu men to be teachers. It already has 250 students, and a

Model School is maintained along with it for practise work. It is the only school of the kind in South India; but further north, at Jangaon, is another normal school for men, which has also been recently established and is thus far sorely lacking in equipment, but nevertheless deserves to be called the Tuskegee of the Deccan. It is known as Preston Institute.

The effort to establish elementary schools in the villages, demanded by Christian people for their children, is attended with much difficulty; but this type of school is growing as fast as teachers can be had and natives are prepared to give adequate support.

The Telugu mission was perhaps the first among Baptist fields to recognize the importance of industrial work and to make provision for it. Great impetus has been given to industrial and vocational training in the last few years. Carpentry, blacksmithing, and woodworking are chiefly taught to the boys, while lace-making, knitting, cooking, and housekeeping are useful subjects for the girls. Agriculture is taught in some cases, mainly through school gardens, as at Ongole. Much progress is both possible and probable along these lines in the near future, and it is already one of the most helpful and hopeful features of Indian missions.

As a result of this educational work, the Telugu country now has an educated Christian laity; and a Telugu Baptist Laymen's Movement, organized at Markapur in 1923, has as its avowed object promotion of self-support among the Telugu churches. Only through self-support can they reach self-government and independence, as they recognize.

Circulation of Christian Literature

This might well be regarded as part of the educational work of missions. Much attention has been given to it

in the Telugu field. A mission press was set up at Ramapatnam in one of the Seminary buildings, and Doctor Jewett's version of the New Testament in Telugu was printed here. A press was also maintained for a time at Ongole, but both these have been transferred to Bezwada, and conducted by the Telugu Baptist Publication Society, formed in 1868. A depot for books is here, in connection with the Bezwada church, in a building erected in 1914. Here is printed the *Telugu Baptist,* which was begun in 1876. The Telugu missionaries also publish the *Baptist Missionary Review,* a monthly magazine that would be regarded as of high grade anywhere, representing and circulating in all India, including Burma and Assam. Circulation of the Telugu Scriptures is an important part of mission work that is proving increasingly fruitful. Colporters and Bible-women are kindly received as they go about, and more Gospels can now be sold, in spite of lately enhanced prices, than could be given away a few years ago. It is probable that many readers become secret Christians, who are not prepared to break caste by openly joining a Christian church.

Medical Missions

Medical work on the Telugu field was begun in 1890 by Ida Faye, M. D. (afterward Mrs. Levering). A new hospital for women and children was opened at Nellore in 1877. Perhaps the most notable work of this kind is that at Udayagiri, a jungle district fifty miles from a railway. There, in a little mud hut, thirty-five years ago a hospital was begun that has grown into the Etta Waterbury Memorial. It has been in charge of M. Grant Stait, M. D., wife of Rev. T. W. Stait. People come to this hospital from fifty miles for treatment, and hundreds of lives have been saved. The living standards of the entire community have been raised, so that British

officials are amazed at the change that has come over the people. Doctor Stait was awarded the Kaisar-i-Hind medal in 1925, in recognition of her "distinguished public service in India"—the sixteenth Baptist missionary to receive this honor.

The Clough Memorial Hospital at Ongole now comprises a group of 25 buildings, constructed of gray stone and red brick, set in a compound of 23 acres, surrounded by a stone wall, and is one of the finest plants in the Indian missions. Many of the mission hospitals are very inadequately equipped—have no running water, no electricity, little up-to-date apparatus. In spite of these handicaps, they are doing a remarkably good work. But the Clough Memorial has recently been equipped with electricity, X-ray apparatus, and other facilities that make favorable comparison with our best American hospitals. It is the only adequate hospital for 600,000 people. The hospital proper has over 500 patients a year, but through its dispensaries over 16,000 treatments are given annually. Clinics are held in many places, in villages from 25 to 35 miles distant from Ongole, which greatly extends the usefulness of this admirable institution. J. S. Timpany, M. D., went out in 1896, and shortly after began a hospital work at Hanumakonda, where he and his wife have done a work of great humanitarian and missionary significance. Doctor Timpany has spent two furloughs in making intensive studies of surgery at the College of Physicians and Surgeons, of New York, thus keeping himself abreast of the best practise of his art. A building known as the Victoria Memorial has recently been erected for this work and now ministers to a great population. There has been a marked change in the attitude of the caste people to the medical missionary; he is received gladly into the best homes, and not only are his professional ministrations welcomed but his gospel message, if

not accepted, is respectfully heard. After a service of over thirty years, Doctor Timpany was honorably retired by the Board, but he loves India and its people and has returned to practise his profession there, with headquarters at Secunderabad. He also has received honors from the government of India. This official recognition of the work of our medical missionaries is significant chiefly as showing the present attitude of the British officials to our missions—so different from that of a century ago. Four other hospitals are maintained at as many stations, and the only limit to the possibilities of this form of missionary effort is that set by lack of funds and equipment. All who are acquainted with medical missions unite in testifying to the evangelizing efficiency of the work; few native patients are uninfluenced by the gospel, though not all become professed converts.

There is a woman's hospital at Nellore, doing an excellent work. The Baptist women of New England have just given it a jubilee gift of a new dispensary building. This institution reaches and helps 9,000 women and children every year. In connection with this hospital a training-school for nurses has been begun, in which 18 young women are receiving instruction. Adequately trained nurses are one of India's greatest needs today. A chief difficulty in supplying this need is that throughout the Orient the work of a nurse is considered degrading for a woman; hence only those who are, like Paul, constrained by the love of Jesus can bring themselves to undertake this form of service, or discern the real beauty of it.

Indian women physicians are also greatly needed. A Union Medical Missions School was opened at Vellore in 1918 by Dr. Vida Scudder, to train Indian women for medical service. It is supported by several Boards. Drs. Jessie and Bessie Findlay, graduates of Manitoba Uni-

versity and appointees of the C F M B, are Baptist representatives in its faculty.

Canadian Baptist Missions

Baptist churches began to be established in Nova Scotia from 1778 and onward, and in Ontario from 1796. As the churches increased in numbers, Associations were formed, and then Conventions, one for the Maritime Provinces, one for Ontario and Quebec, a later one for the Western Provinces. All had missionary Boards, which since 1911 have been united in the Canadian Foreign Missionary Board, while for other forms of work the Conventions retain their separate organizations. The first foreign missionary from Canada was Rev. R. E. Burpee, sent out to Burma in 1845 by the Maritime Baptists. For some time they cooperated with the A B M U, and in 1868 organized an auxiliary society for that purpose. Rev. A. V. Timpany was designated for service in 1867, and two years later Rev. John McLaurin. Both were accepted by the A B M U and sent to reenforce the Telugu field. Other missionaries were designated by the Maritime auxiliary and began a mission to the Karens in Siam.

In 1874 the Ontario Board began an independent mission to the Telugus, and Messrs. Timpany and McLaurin transferred their services to this mission, which was begun at Cocanada, a town of some 20,000 people, at the mouth of the Godavari River about 200 miles to the north of our Ongole field. The Maritime society promptly decided to unite their forces with those of the Ontario Board, and transferred their missionaries from Siam to the Telugu country. From Cocanada the work progressed northward, and the field of the Canadian Board now consists of a strip of territory along the eastern shore of the Hindustan peninsula, some 400 miles in length and

an average of thirty miles wide, occupied by a population of more than 4,000,000. In this field they have 22 mission centers and a staff of nearly 100 workers, with more than 1,000 Indian colleagues. There are 92 churches in connection with these stations, with a membership of 18,833, a gain of 100 per cent. in ten years. Meetings are held in 544 places and more than 2,000 were baptized in 1924. There are 694 Sunday schools, with over 16,000 pupils; and 452 village day-schools, with 13,891 pupils, nearly half of whom are Christians.

This is the mission's contribution to primary education; its secondary schools are even more significant. The McLaurin High School, at Cocanada, is the finest of these; its building cost $25,000, and is thoroughly modern in equipment. Daily Bible instruction is a part of the curriculum. Another high school at Vizagapatam was taken over from the L M S, and has now nearly 1,000 students. The Bible is taught every day here also. The Timpany Memorial is a free school for European and Anglo-Indian children—the only Protestant school of this type between Madras and Calcutta. A normal school is maintained at Cocanada in connection with the high school. In addition, the C F M B has been cooperating in support of the Theological Seminary at Ramapatnam, where its native ministers receive their training. Before 1920 they had a school of their own at Cocanada, but there were obvious advantages in uniting the two schools. It is hoped in the near future to remove the institution to Bezwada, where it will be in the center of the Telugu country. In 1925 there were 36 students of the Canadian mission in the seminary.

Medical work is maintained at nine of the stations, by means of seven hospitals and 14 dispensaries. There are eight qualified physicians and seven European nurses; and at the Pithapuram hospital a training-school for

nurses has been instituted, in which 17 candidates were undergoing training in 1925. The Harris Memorial Hospital at Akidu has 3,000 patients a year; Dr. Pearl Chute is in her twenty-ninth year of service here. In all, 2,709 were inmates of the hospital in 1925, and a total of 91,166 treatments were given. Two homes for lepers should be reckoned with the medical work; they care for 175 unfortunate victims of this dread disease. More than 1,000 persons have been inmates of these homes, and 400 of these became converts. Among those baptized have been several high-caste people.

The jubilee of the mission was celebrated April 7-9, 1924. The mission had grown from a single station to more than 20, with 80 churches on the field and over 17,000 members, besides 400 schools, giving Christian education to 12,000 boys and girls. There were 1,000 native workers in the field, and 36 young men were in training for the ministry. This mission has probably made more impression on the four principal castes of India than any other.

English Baptist Mission

The strict Baptists of England, then a separate body, began a mission in 1861 among the Tamils of the Madras Presidency. There are now two Tamil Baptist churches, with 140 members. A zenana work is carried on in the city of Madras and is perhaps the chief distinctive feature of this mission. Work has also been done in the Salem district, where there is one church of 23 members. Some attempt has been made to evangelize the Kolli Hills, but so far with little apparent success.

Future Prospects

In some parts of the field, the Madigas have practically all been gathered in, but this is not true of the Telugu

mission as a whole. There are over a million outcastes yet unreached in the mission area, as well as nearly 5,000,000 caste people from whom as yet only a few converts have been won. Considering the great mass movements that have already occurred among them, and that no pride of religion or caste holds them back, the forecast is reasonable that an active, persistent evangelizing of these Madigas would win all of them within the next generation. The only limit to the possible harvest would seem to be our ability to go in and reap. There are hopeful indications also that more rapid progress among the caste people may henceforth be hoped for, and that the Telugu mission will continue to be the most fruitful of all.

One need of the field is more local churches. The Ongole church numbers more than 10,000, and that at Nellore is as large. Several churches in the field have over 1,000 members. There are over 75,000 church-members in the Telugu field, and only 218 churches. Of these but 62 are self-supporting. Some of these churches contain members from many scattered villages, who have only occasional ministrations from traveling missionaries or native preachers. This is not favorable to their spiritual welfare and is doing nothing for their development in self-government and self-support. The breaking up of these field churches, by organizing more village churches, is most desirable from every point of view, so that each may have its own pastor and deacons.

Like the majority of Indian people, the Telugus live in villages, and each missionary has a large field under his supervision. The smallest of these is half the size of Rhode Island, and the larger fields are three times the size of that State. Population of fields runs from 82,000 to 600,000. In this great mass of 6,000,000 people committed to American Baptists to evangelize, the Christian community may be fairly estimated at 200,000. Though

the work has thus far been mainly among the outcastes, and missions have only begun to touch the caste people, there are signs of favorable response among the Sudras, some of whom have been converted and baptized. Though the lowest of the four principal castes, the Sudras are economically the great middle class of India, the agriculturists and artisans, the backbone of society. It would mark a great advance of the kingdom of God in India if the Sudras could be won by the gospel in considerable numbers, as now seems possible.

Missionary "comity" is working fairly well in South India, but there have also been some steps toward Christian unity. One of the notable results has been the formation of the South India United Church, by the coming together of churches founded by the United Free Church of Scotland, the Reformed Church in America, and the Congregational churches of the A B C F M.

An Indian official of high rank is quoted as saying recently of the great change among the Telugus, "Their transformation has been nothing short of a miracle."

THE QUIZ

Where is the Telugu country? What are its characteristics? Who are the Telugus? When and how did Baptists begin a mission among them? Can you tell the story of the "Lone Star"? What can you say of the work at Nellore? Why is Ongole an important station? How was Doctor Clough prepared for his work? Did his labors at Ongole prosper? When was the largest ingathering and how did it come about? What is the significance of mass movements? Are they desirable? How did Clough deal with the Madigas? What other stations were opened? What is worthy of note in the Kurnool station? Do you see anything remarkable in the Kan-

dukur field? Are any other denominations working among the Telugus? Who did most for the Seminary at Ramapatnam? What has it accomplished? Give an account of the Ongole high school and its work. Tell something about the Nellore schools. What is doing to supply lay workers? Is there provision for industrial education? What is doing to circulate Christian literature? What medical work is there in the Telugu mission? Describe the Clough Memorial Hospital. Also the Victoria Memorial. Is there a good medical college in South India? When did the Canadian Baptists begin a mission? Who were their first workers? Where was the principal station? How large is their special field? What are they doing for education? What relations obtain between the two missions? What future location has been selected for the Theological Seminary? What are they doing for medical work? What did their jubilee disclose? Are the prospects of the Telugu mission encouraging? If so, why? What are some of the pressing needs? Is anything doing toward Christian unity?

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IV

MISSIONS TO THE BURMANS

The Country and People

Burma is a region 1,000 miles long and 600 wide, at the two extremes, with an area of 236,000 square miles, almost equal to Texas (265,896), and a population of 13,000,000, about equal to the New England and Middle States combined. Less densely peopled than Hindustan or China, it still far surpasses anything in our experience. It is commonly divided into Upper and Lower Burma. Upper Burma is hilly to mountainous, rich in minerals; Lower Burma is a fertile plain. The Irawadi and its tributaries make a great waterway, which until lately has been the chief means of communication and transportation, though now railways run along it to Mandalay and Bhamo, the principal cities of the north. The chief products are rice, sugar-cane, tobacco and cigars, cotton, and indigo. Upper Burma produces tea and wheat, and in its forests teak and other valuable woods are found.

Over 70 per cent. of the people get their living from the land. The average holding is 6½ acres, while some 2,750,000 have no land at all, and 2,000,000 acres out of 17,000,000 under cultivation are in the hands of large landowners. But a change is impending; Burma is more and more coming to be a mining, manufacturing, commercial country, much as European countries developed in the last century. A great variety of occupations, instead of simple farming, is opening to young people, and the scope and importance of training for these new callings is rapidly widening.

The manufactures of Burma are growing in impor-

tance, and include native cotton and silk fabrics, pottery, lacquer work, wood-carving, gold and silver plate and ornaments. Some modern iron-mills have been started, and ship-building is an industry by no means unimportant.

Burma is one of the most cosmopolitan regions of Asia; it is said that more than forty races are found there, speaking as many languages and dialects. The Burmese proper are of Indo-Chinese stock, some say with a mixture of Malay. Their language is monosyllabic, like the Chinese. Many centuries ago they acquired the art of writing and have a large literature. They are a quite literate people; most of them can read at least. The Burman civilization is not only very ancient, but high. The social position of women is good, far above their sisters in India proper or in China. Women have considerable freedom and monogamy mostly prevails, though concubines are allowed, mostly servants in the house (*a là* Abraham and Hagar). The birthrate is high and the population is steadily increasing. The Burmese are a polite people, of high spirits, fond of amusements and especially devoted to the theater, which includes not only the drama proper, but adjuncts of music and dancing.

When our missions in Burma began, the country was ruled by a king and council nominally, but practically was an absolute despotism. In 1886 King Theebaw's domains were annexed to India, but in 1897 Burma was again made a separate province with its own lieutenant-governor. The British conquest not only gave the country internal peace, but much social improvement. Laws were made more just and their administration both more certain and more mild; barbarous punishments formerly in vogue have been abolished. The establishment of a general system of schools is also due to British initiative, though they are largely carried on by native administra-

tors and teachers. The general economic development of the region has also been greatly promoted by British occupation, not always to the advantage of the people. The suppression of bandits or dacoits was one of the first accomplishments of British officials, and life and property are now safer than they probably ever were in Burma before.

Burma is evidently a country with a future; its great resources have only partially been exploited. It is a country presenting problems to be solved; British occupation has done much but has not done everything. In particular, there is a pressing immigration problem. Its rich soil has tempted thousands from overcrowded and poverty-stricken parts of Hindustan to migrate and settle there—Telugus, Tamils, and others, more than a million of whom have come in the last few years. They bring a lower standard of living, and their competition with native labor is proving disastrous to the latter. A new missionary problem and opportunity is presented by this movement of population.

Siddhartha

Buddhism, one of the world's great missionary religions, early made a conquest of Burma, and is the prevailing faith. More than 10,000,000 people profess it as their religion. The founder of Buddhism is known by several names. His personal name was Siddhartha ("he that succeeds in his aim") and his family name was Gotama. He was born about 557 B. C., son of the rajah of a small Indian province. He had the usual education and lived the usual life of an Indian prince till twenty-four years of age. He was happily married and had one child; to all appearances he was destined to a fortunate life and reign. But he had been increasingly impressed with the universal misery, sickness, and death all about him, and his mind

became so occupied with the problems of life and destiny, that he finally forsook wife and wealth and station, and gave himself to a life of solitude and asceticism. This was the origin of another name by which he became widely known, Sakya-muni—Sakya being his tribal name and *muni* corresponding to the Greek *monos,* solitary; hence Sakya-muni is " the hermit of Sakya."

Siddartha thus first sought a way of Salvation in the orthodox Indian fashion, as a *fakir,* begging his food, practising extreme austerities until he became satisfied that this was a vain quest. When thirty years of age, while sitting one day under a bo-tree (*peepul,* a species of fig) he had a revelation of the truth and became the Buddha, the Enlightened One—not a proper name at first, though it has since become one, like Christ, the Anointed. Thenceforth he taught the way of life and gathered disciples about him until his death, in 477 B. C. Only a pure and strong soul, only a lofty personality, could have exerted an influence so indelible and compelling on his disciples and succeeding generations. That he was calm and fearless, mild and compassionate, eloquent and zealous, noble and winsome, is attested by all accounts and by the results of his life.

Like Jesus, Siddhartha wrote nothing. His teachings were held in memory by his disciples and orally transferred from one to another for generations before an attempt was made to commit them to writing. This makes it difficult to determine with any degree of certitude what were his original teachings and what are the accretions of tradition. We have only internal evidence to guide us. Not merely in what we may take to be the original teachings of its founder, but in its developed form, Buddhism has many curious and interesting resemblances to Christianity. It evolved an official canon of sacred writings, made about 240 B. C., known as the Be-ta-gat. It evolved

an elaborate cult, a priesthood and hierarchy; and in Tibet, where it reached its fullest development, this culminates in a pope (called the Grand Lama) and a council corresponding to the College of Cardinals. Its altars, its priests, with their vestments and ritual and incense, are so strikingly like the Roman Catholic Church that when the earliest Roman missionaries first came in contact with Buddhism they maintained that the devil had preceded them and tried to counteract their labors by establishing a counterfeit Christianity.

Buddhism

Siddhartha was the greatest heretic of his age and race, one of the most daring innovators who ever lived. He repudiated most of the ideas that men then held most sacred. He denied the inspiration of the Vedas, condemned caste, rejected ritual, scorned sacrifice as inhuman and prayer as useless; and while he thus cast into the rubbish heap all the dogmas of his day, he refused to set in their place dogmas of his own. The core of Buddhism seems to be its founder's teachings under four heads:

Four Sublime Verities. 1. Pain is inseparable from existence. 2. Pain is the result of desire, and misconduct through desire, in previous existence or in this. 3. Escape from pain is possible only through Nirvana. 4. Nirvana can be attained only by self-renunciation.

The Eightfold Way. 1. Right view. 2. Right judgment. 3. Right language. 4. Right purpose. 5. Right profession. 6. Right application. 7. Right memory. 8. Right meditation.

Five Prohibitions. 1. Thou shalt not kill. 2. Thou shalt not steal. 3. Thou shalt not lie. 4. Thou shalt not commit adultery. 5. Thou shalt not get drunk.

Six Virtues. 1. Charity. 2. Purity. 3. Patience. 4. Courage. 5. Contemplation. 6. Knowledge.

In its historical development, Buddhism departed as widely from the teachings of its founder as Christianity from the teachings of Jesus—more could not be said.

One of the best features of the teaching of Siddhartha was his rejection of the debasing system of polytheism, idolatry, and caste that constituted the popular religion of India. He was like Jesus in that his teaching was not for a favored race or class, but for all mankind. But he was unlike Jesus, and more like Confucius, in that he did not really teach a religion, but an ethical philosophy. As to religion, he was atheistic, or at least agnostic. One of the ironies of history is the fact that the teacher who rejected all gods was himself exalted by his followers to be their God. Buddhism thus became a religion, in spite of its founder.

Siddhartha took over bodily, as was natural, the three prime ideas of the Hinduism in which he had been bred, without ever questioning their truth: transmigration of souls, *karma,* and pantheism. His only God was the universe, the totality of things, and absorption into the essence of the universe, with consequent loss of personal identity—a condition of calm repose, indifference to life or death, pleasure or pain—was apparently what he meant by Nirvana. Cessation of the thinking, suffering self, of conscious existence, identification with the All, an impassive state of imperturbable tranquillity, eternal repose, seemed to him the highest conception of salvation. Not how to live in this world, as Jesus taught, but how to get rid of life, is Siddhartha's message. A later Buddhist catechism defines Nirvana as

> total cessation of changes; a perfect rest; the absence of desire, illusions, and sorrow; the total obliteration of everything that goes to make up the physical man.

Yet his disciples tell us that Siddhartha refused to call Nirvana annihilation. The doctrine has close affiliation with that form of Christian mysticism known as Quietism taught by Molinos.

The Ethics of Buddhism

There is much that is admirable in Buddhism and its founder, and the most effective approach to its devotees will be found in this point of view, rather than a hostile and polemic attitude. Siddhartha himself appears through the mists of centuries to have been one of the world's greatest and best. His charm of manner and patent goodness of character, to which all accounts testify, probably did more to win him followers than originality of teaching. And his doctrine, so far as we can gather it from the traditions, was the most pure, inspiring, and elevating of all the sages of the pre-Christian era. If he did not attain to knowledge of the Fatherhood of God, he did proclaim the brotherhood of man. He, as well as Jesus, taught the victorious power of love. He said:

A man who foolishly does me wrong—I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall come from me.

Many of the maxims attributed to Siddhartha, if not indisputably his, at least developed in the minds of his early disciples as the result of his influence; and not a few of them are almost identical with words of Jesus, while others are worthy of him.

The present reaps what the past has sown; the future is the product of the present.

Rituals have no efficacy; prayers are but vain words; incantations have no saving power. To abandon covetousness and lust, to become free from evil desires, to renounce hatred and ill-will, this is true worship.

Comprehension of the truth leads to Nirvana, but greater than all is loving kindness.

We reach the immortal path only by acts of kindness, we perfect our souls only by love.

That which is most needed is a loving heart.

Not by hatred is hatred appeased; hatred is appeased by non-hatred—this is the eternal law.

Do unto others as you would that they should do unto you.

The fool who knows his foolishness may become wise; but the fool who thinks himself wise is a fool indeed.

Overcome hatred by love; overcome evil by good; overcome lies by the truth.

He who has in his heart the love of truth has drunk the water of immortality.

Greater than the sacrifice of bullocks is the sacrifice of self. Blood has no cleansing power. Better than worshiping the gods is righteousness among men.

The cleaving to self is continual dying, while abiding in the truth leads to Nirvana, which is life everlasting.

Walk in the noble path of truth, that declares thy brother is the same as thou. Walk in the noble path of truth, and thou wilt understand that while there is death in self, there is immortality in truth.[1]

Buddhism is showing signs of recuperative power, and is again becoming a missionary religion. It is adopting some of the features of Christianity that have been found most effective, such as Sunday schools and something resembling the Y M C A. Public religious services, with readings from their sacred writings and a sermon expounding the doctrines are among the new expedients. There is also a movement somewhat like the Reformation, an attempt to revive the earlier and purer teachings and to slough off the later corruptions of Buddhism. Buddhism is growing, more perhaps in China and Japan than in Burma, but everywhere, and missionaries are learning to meet it in a different spirit from that of earlier days. They find a more sympathetic contact with Buddhists not merely possible but imperative. They do not attack it but rather recognize its good and point out its deficiencies. Buddhism teaches goodness without God, existence without soul, immortality without conscious life, happiness without a heaven, salvation without a Saviour, redemp-

[1] This saying of a disciple of Buddha might have been written by a Christian missionary—if he were Christian enough: "Unto us has our Father given two spiritual gifts. Of these the first is the virtue whereby we attain to his kingdom, and the second is the virtue whereby having so attained, we return into this world for the salvation of men. And this second virtue is called the Gift of Returning."—Quoted by Fleming, *Whither Bound in Missions*, p. 30.

tion without a Redeemer, worship without rites. In all these things Christianity supplements Buddhism with additional truth, most of which can be tested and verified by experience. Above all, it both promises and gives motive power to help do what Buddha exhorts men to do without aid.

While there are many apparent contacts of the teaching of Jesus and Siddhartha, there is a difference that is fundamental and vital: Siddhartha makes self-saving the chief goal, favors a low estimate of environment, paralyzes initiative and progress, and utterly repudiates social responsibility. Jesus teaches the exact contrary: gives a reasonable estimate of environment, encourages initiative and progress, and insists on acceptance of social responsibilities as the prime condition of membership in his kingdom of God. The great thing is not self-renunciation (asceticism), but renunciation of self, not one's own salvation the goal but the salvation of others, which will incidentally secure the salvation of self. It is true that Christian theologians and preachers have too often perverted the teaching of Jesus into something indistinguishable from that of Siddhartha, in their excessive emphasis upon individual salvation and their ignoring if not denial of social responsibilities. But the ideals of Jesus are plain enough to one who will read the Gospels with an open mind.

Beginning of Judson's Mission

When Adoniram Judson and his wife reached Calcutta, they sought out the English Baptist missionaries and found a transient home at Serampore. By their baptism, which soon followed, they cut themselves off from the American Board which had sent them out, and the Baptist mission at Serampore gave them temporary assistance. Luther Rice, who arrived soon after, was also baptized,

and it was decided that he should return to America and enlist the Baptist churches in the support of the Judsons. They began to cast about for a new field of labor, and their decision was influenced by the fact that Felix Carey, eldest son of William, had entered the service of the Burmese government and was residing in Rangoon—as the elder Carey put it, " Felix is shriveled from a missionary to an ambassador." So the Judsons decided to go to Rangoon and begin a mission to the Burmese, which was formally constituted in 1814.

The first task, of course, was to learn the language, in which great difficulties were encountered, owing to the lack of competent instruction and books. Judson had to make his own grammar and dictionary as he advanced, and published later the first books of this kind in the Burmese language. He said that he had learned more French in a few months than he was able to learn of Burmese in three years. By 1816, however, he had been able to translate the Gospel of Matthew, but it was not till the end of 1823 that he completed the New Testament, which was first printed in 1832 and the whole Bible followed in 1840. This was Doctor Judson's greatest achievement and remains his imperishable monument. By all competent authorities it is recognized as a masterpiece of Bible translation, and with slight revisions remains the one Bible of the Burmese to this day.[2]

Judson was not a mere translator; he was a devoted missionary, though for a considerable time little result followed his labors. A zayat or booth was opened in April, 1819, and the first Burman convert, Moung Nau, was baptized June 19. In November two more followed,

[2] By cooperation with the B F B S a revision of Judson's version to adapt it to present usage was arranged (1914) so that it remains the standard Burmese Bible. Printing to be done by Baptist Mission Press for ten years. (There is also a version known as the Tun Nyein, which will probably soon be withdrawn from circulation.) Judson's version was made before the present better Greek texts were available, which is a chief reason for the revision.

so that a native church of three members was begun. One reason for slow progress was that the climate was found to be very trying for Americans, and one by one missionaries sent to this field succumbed; while Doctor Judson himself was often incapacitated and had to take furloughs or sea-voyages to recuperate. These experiences of missionaries and the progress of medical science and hygiene have taught successors to overcome most of these obstacles, and a tropical climate is no longer deadly in itself to those reared in a colder clime.

At first the government was not unfavorable to Christian missionaries. At an interview with him in Ava, the king listened to Judson's statement of their objects and efforts and seemed favorable. He continued to be at least neutral and permitted a new mission station to be opened in Ava, then the capital and royal residence. In 1819, however, a new king came to the throne, and his arrogance and brutal tyranny brought on a war with the British, in which Rangoon was bombarded and captured by the British forces May 23, 1824. Judson and his colleague Dr. Jonathan Price were arrested on suspicion of being British spies and suffered a cruel imprisonment at Aungbinle (called in the older missionary literature Oungpenla). They were fastened to bamboo poles with heavy shackles, which kept them lying on their backs, were given no food or water and must have died but for the constant ministrations of Mrs. Judson. Doctor Judson bore the marks of the shackles to his latest day; and Mrs. Judson died soon after, mainly in consequence of the hardships suffered at this time. A chapel now marks the site of this prison and near-by is a school for girls.

As the British forces advanced and the king recognized his defeat, Judson and Price were released from prison to act as interpreters in the negotiations that followed. As a result of this war with the British, the Burman monarch

was required to pay a large indemnity and to cede to the East India Company a strip of territory along the Bay of Bengal, including the Tenasserim provinces, Arracan and Chittagong. Rangoon reverted for a time to the Burmese.

Doctor Judson's uncompleted MS. of the New Testament in Burmese was almost miraculously preserved from destruction during this experience, as well as other valuable MSS. After his release and the end of the war, Amherst became the seat of British administration and the mission was removed to that place. Doctor Judson's Burmese Dictionary was published by the British Government, which recognized its value for all students of that language, and it is still, with his grammar, the chief help of those who have to learn Burmese. After the second war with the British (1852), Rangoon, Pegu, and all Southern Burma became British territory. The mission at Rangoon was reestablished the following year and has ever since remained the center of the Burman mission. A fine brick chapel was erected in 1859, and other buildings have followed, until one of the most extensive and valuable plants on the foreign field has been the result.

A marked impetus was given to the work in Burma, and in all other mission fields incidentally, by Doctor Judson's visit to America in 1845, where he was received with great and well-deserved honors. He returned to his work, but died in 1850 during a voyage undertaken for recuperation, and was buried at sea. It was better so, in view of the tendency of imperfectly converted heathen to deify their beloved teachers and make shrines of their graves.

The Mission Press at Rangoon

One of the first reenforcements of the Judsons was Rev. George H. Hough, a practical printer; he was able

to set up a press, with types obtained from Serampore, and so the mission printing and publishing business began at Moulmein in 1827. In 1829 Cephas Bennett, a layman and also a practical printer, joined the mission, bringing with him an American press and taking charge of the work thenceforth. The concern was moved from Moulmein to Rangoon in 1862, and under direction of Mr. Bennett grew into a large and prosperous institution. As an auxiliary of the mission, it has proved invaluable. It has published great quantities of Bibles, New Testaments, and portions of Scripture; innumerable books and tracts that have been widely circulated; and through this Christian literature has made known the teachings of Jesus to an incalculable extent. An example of its work is this: In 1837 a tract was given to practically every Burman in Rangoon who could read, with the result that hundreds daily sought the missionaries to learn more about Jesus.

From 1882 onward Mr. F. D. Phinney, another lay printer, had charge of the enterprise, which under his management grew into one of the great business institutions of Rangoon. A fine new building was completed in 1905, and made this probably the best-equipped printing and publishing house in the Orient, certainly without a superior. Any American society or corporation might be proud of it. Some 60 or 70 compositors are employed, and among the recent additions to its equipment are two linotype machines for setting up matter in Burmese and Sgaw Karen. A new sales building has recently been built at Mandalay, said to be one of the handsomest in the city. The Press issues literature of many sorts in ten or more different languages. Since 1882 no appropriations have been made by the Board for the Press, save for special purposes: a small sum was given toward the new building, and the linotype machines mentioned were given by American Baptists. With these exceptions the

Press has not only been self-supporting for almost two generations, but from its profits is able to contribute considerable sums each year for the work of the mission at large. Mr. Phinney died toward the close of 1922, and his place has been taken by Mr. J. L. Snyder.

There is not space to tell of the many accomplishments of the Press; a few instances must suffice. A new and smaller edition of the whole Burman Bible was printed in 1890; while as many as 390,000 tracts have been issued in a single year. Hymn-books, six monthly papers, one with a circulation of 12,800 copies, and school-books, Burmese and English, are among its numerous publications. Printing is done for other of our Oriental stations, and job printing for Burmese business interests is now a profitable part of its activities. The books are sold at cost price very largely; missionaries have found, as our Bible societies long since discovered, that this is the best policy. A man will perhaps read a book that is presented to him; but if he pays good money for it, he will almost certainly read it, to get the worth of his money, if for no other reason.

Educational Work

The educational work of the Burmese missions has been most important from the beginning. Naturally the training of a Christian ministry first engaged the attention of missionaries, and a theological school for Burmans was begun at Moulmein in 1838, which now has an annual enrolment of about 50. A similar school for Karens opened in 1846 has about forty students. The value of these schools for the evangelization of Burma cannot be overestimated. Both are now located at Insein, a suburb of Rangoon. Though the Burman school was primarily intended, as its name implies, for Burman students, other races have been admitted, and it is said that

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sixteen different languages or dialects are spoken among its students. A new dormitory has lately been erected for this school. For the Karen school, in 1923, special gifts procured the construction of a gymnasium building with full equipment, in memory of D. A. W. Smith, who was for many years the head of the institution. Both these schools are now almost entirely supported by gifts of the native Christians of Burma.

Later the necessity of an educated laity, as well as ministry, for the permanent strength of Christian churches in Burma led to the founding of Judson College in 1872. For a time it occupied a fine campus in Ahlone, a suburb of Rangoon, until it reached an enrolment of over 300 students annually, who represented five racial groups—Burmese, Karens, Chinese, Indians, and Anglo-Indians. Sixty per cent. of these students become Christians by graduation, and the rest are profoundly influenced in character and life. It has progressed in educational standing, as well as in size. From 1882 to 1894 it was affiliated as a high school with Calcutta University; from 1894 to 1909 it ranked as a Junior College; since 1909 it has had full collegiate rating. It was made a "constituent college" of the new Rangoon University, in the Act of Incorporation of 1916, and this gives it representation in the governing body of the university. A new campus, a tract of 400 acres overlooking the beautiful Kokine lake, has been secured for the university; and 63 acres have been allocated to Judson College. The Burman Government will pay half the expense of transferring the college to the new site as well as one-half the cost of salaries and maintenance, leaving $500,000 to be provided by Baptists. When this removal is accomplished, Judson College will have no superior among educational institutions in mission fields. It is the only Christian college in all Burma.

Five institutions of high-school grade are maintained, two at Rangoon, two at Moulmein, and one at Mandalay. Cushing High School, on the Judson campus at Rangoon, has 800 boys in attendance. There are in addition 34 other schools of secondary grade, in which 2,300 boys and 1,600 girls are receiving instruction, not to mention 41 primary schools with 1,300 boys and 1,000 girls. An agricultural school at Pyinmana, 225 miles north of Rangoon, is one of the latest ventures and also one of the most significant, as it is training the youth in better methods of work, and making a worth-while contribution toward solving the problem of self-support for all the churches. The meaning of such a school will be better understood in the light of the fact that the greater part of the population of Burma is gathered in 50,000 villages and 80 per cent. of these are engaged in agriculture. They know next to nothing of scientific cultivation: such things as soils, fertilizers, pests, best methods of culture, use of machinery—all these must be taught them by precept and practise. Both gardening and field crops are taught. All students work 3½ hours each morning and so are enabled to support themselves. There are over 50 students in the school now, and nine different languages are spoken among them. Nine-tenths of them are said to be already Christians or sons of Christians. The Government takes great interest in this school, regarding it as an experiment on the success of which Burman agriculture largely depends for its future prosperity.

Women's education has by no means been neglected. A school for girls was begun as early as 1867 by Miss Haswell at Moulmein, for which the Women's Missionary Society erected a building in 1872. The Kemendine Girls' High School and Normal School at Rangoon was begun in 1870 and the normal department was opened 37 years ago. A kindergarten department has since

(1895) been added. Over 400 Burman girls are now receiving instruction here, from five European teachers and fourteen Burmese. The school supplies teachers to other denominations, particularly the Methodists. Nine girls of the last graduating class are taking college work. Two Bible schools for women, for Karens at Rangoon, and Burmese at Insein are making a valuable contribution to education and evangelism, by training some fifty women of six different races.

In spite of decreased appropriations from the United States, the work of Christian education is prospering in Burma, largely owing to liberal Government aid, but still more to increased support from the field. Christian parents are displaying new anxiety for the education of their children and readiness to make sacrifices in order to secure it. New schools are opening every year, and the standards of the older institutions are being raised. Buddhists are giving money to Christian schools, in order that their children may be educated. The great need is for qualified native teachers and supervisors. No missionary wishes to be a school manager, but many are compelled to be. It should be noted also, as a missionary contribution to Burman education, that teachers trained in our schools conduct under the British Government 855 schools, with an enrolment of over 30,000 pupils, comprising all grades from kindergarten up.

The Deputation

A serious check was given to educational work on all Baptist mission fields by the visit of the famous Deputation, the first official visitation of the fields by a committee of the Board. Missionaries are but human, and differences of judgment regarding missionary policy are to be expected. Sometimes, however, these develop conflicts that are not expected, and such was the case in the

Burman mission, from 1850 onward. The crisis was adjudged so acute by the Board, that in 1853 a Deputation headed by the Foreign Secretary, was sent out to gather facts on the spot and compose the differences. The plan was not successful; the Deputation increased the troubles rather than diminished them, and transferred the trouble to the Board and the annual meeting of the Missionary Union. The result was the resignation of most of the officers and a reorganization of the Union, after which peace was gradually restored. The difficulties largely grew out of differences regarding the place of schools in mission work, the Board being strongly committed to evangelization, as were some of the missionaries, while the majority of the latter favored a large place for Christian education. Some of the findings of the Deputation were wiser than those relating to education. It deplored the policy the missionaries had pursued toward their native helpers, by putting them and keeping them in a secondary place. Only 11 out of 130 native workers were ordained ministers at the time of their visit. A change of policy in this respect did take place. But the Deputation were very emphatic in declaring that schools should be subordinated to preaching. Schools are not a preparation for Christianity, but Christianity is the true preparation for schools. Unfortunately the Board and even the churches of the homeland in the main took the same view and for a generation or more evangelism was stressed as the chief missionary method. We are now reaping the reward of this narrow-minded policy; we have no adequate native ministry to do the work of evangelism, at the same time having discovered that none but a native ministry can do it effectively.

This was the first experience of Baptists with the tendency of Boards to standardize and limit, and to be too conservative, possibly too despotic. Executives at home

must trust mainly to the judgment of the men on the field, who know their job as it cannot be known by men at home.

Women in the Burma Mission

In 1833 the first single woman was sent out, Miss Sarah Cummings. Her labors were brief but very efficient. Mrs. Ingalls, after the early death of her husband, continued her work at Thonze from 1868 onward with very great success. In her visits to the homeland, she did a work of almost equal importance, in giving missionary lectures to our Baptist churches, which made many people for the first time acquainted with the extent and value of our Burman work. But the great achievements of women in this mission begin with the organization of the Woman's Missionary Societies in 1871—at first one for the East and one for the West, which later were united in a single organization. Two schools have done a notable work in preparing young women for work under this society: the Baptist Training School of Chicago, established in 1881; and the Baptist Institute of Philadelphia, begun as the Baptist Training School in 1892. Graduates of these schools are found on all our mission fields, besides those who are giving service equally valuable and equally missionary in the home fields.

Medical Work

Some of the early missionaries were physicians or had had some medical training and were able to mingle a work of healing with their evangelism. Later it was possible to establish hospitals for more systematic medical work. Six of these are now found on the field. These institutions are giving medical aid to 19,000 persons every year, but this makes hardly any visible impression on the misery of Burma, where it is estimated that 90

out of every 100 die without doctor or nurse. A much larger investment than American Baptists have yet made in medical missions would bring large returns in this country.

In connection with this medical work of missions, it is interesting to note a valuable by-product: Dr. Ma Saw Sa, the only woman physician of the Burman race. She studied in Judson College, graduated in Arts at Calcutta, and then went to Dublin for her medical education, receiving her diploma as M. D. from the Royal College of Physicians and Surgeons of that city. Though engaged in a large private practise in Rangoon, she is also one of the most active Christian workers of that city.

Other Workers in Burma

As American Baptists were first to establish a permanent mission in Burma, the principle of missionary comity has for the most part left them without interference there. That has imposed special obligation on us to prosecute the work with energy and persistence, which on the whole we have done. The work of other bodies has been mostly supplementary. The S P G opened a station at Rangoon in 1859, and have made it the center of the work to which that Society is peculiarly devoted, the circulation of Christian literature and promotion of Christian education. Its work has been of high value and great importance. The M E C established a mission in 1878 especially for Europeans and Eurasians, neither of which classes was effectively evangelized by our missions. The W M S began at Mandalay in 1889 a remarkable educational work for native women. They have also an asylum for lepers. The Y M C A and Y W C A have also branches in Rangoon and other cities that are doing a supplementary work of their own special kind among the young Burmese and other races. None of these agencies is attempt-

ing the same kind of work that our missions are doing, and their presence and success contribute valuable aid to all our work.

Achievements and Prospects

At the great Judson Centennial celebration, held at Rangoon, Moulmein, Mandalay, and Bassein, from December 10, 1913, to January 4, 1914, most interesting results of a century's work were reported.

Still the fruits seemed meager—fewer than 4,000 Burmese Christians (the report for 1926 gives the number as 5,621). Other denominations practically leave this field to Baptists, but there are large sections that we have failed to occupy. These are not facts to encourage any spirit of boastfulness. On the other hand, as a result of Judson's going to Burma, the gospel has been given to ten different races; and among some of these far greater advance has been made than among the Burmese themselves.

Barriers and difficulties have disappeared in a surprising way. The annexation of Burma to India in 1886 and the speedy pacification of the country made possible missionary operations on a much larger scale. A new constitution has recently been granted to Burma, with a separate provincial government, and more native participation. Women now have the suffrage. The political and social advance of the people are distinctly favorable to the missionary enterprise. The work stands high in the eyes of the governing class, as is shown by the fact that many missionaries have received in recent years the Kaisar-i-Hind medal.

On no field has there been greater progress in self-support and self-direction. There has been less unrest among the natives, Christian or pagan, than in India or China, and perhaps on that account more real achievement. In 1925 the Nyingyan field was turned over to the

Burma Evangelical Society, which assumes full responsibility for it hereafter. This marks a new epoch in Burman missions, and foretells the day when Christianity may be regarded as indigenous in that country. Before this, in 1923, the missionaries asked representatives from the Burmese, Karen, and Indian churches to participate in discussion of mission interests. The day is not far distant when American missionaries can and should confine themselves to training a native ministry and to advisory functions.

A recent enterprise of great promise is a work among Eurasians, in English, at Rangoon, Moulmein, Mandalay, and Maymyo. This is an important undertaking among an unfortunate people, often mentally brilliant, often morally untrustworthy, not admitted to English society, and holding themselves aloof from natives. They succeed in business, professions, and government service. Many are rich and influential. They might do much as Christians to forward the kingdom.

And let us remember for all time Judson's great word when asked about the missionary outlook in Burma: "The prospects are as bright as the promises of God."

THE QUIZ

What is the size of Burma? How many people live there? Can you name some of its products? What is your idea of the Burman people? Give an outline of recent Burman history. Has Burma any race problem? What is the religion of Burma? Who was Siddhartha? What other names has he? How did he come to be called Buddha? Does he resemble Jesus as a teacher? How does he differ from Jesus? What are the chief points of Buddhism? Is the religion now what Siddhartha taught? What did he mean by Nirvana? Can you repeat some of

the ethical precepts of Buddhism? Are they like Christian ethics? What is the great difference between the two? Has Buddhism its Reformation? Is it increasing or declining? Why did the Judsons go to Burma? What was Doctor Judson's great achievement? Was he a mere translator? How did the king of Burma treat him? What was the effect on Burma of the wars with the English? How was our mission affected? What can you say of the Mission Press at Rangoon? What two men did most to develop it? How extensive is its work? What is doing to train native ministers? Where is Judson College, and what is it doing? What secondary schools are connected with the Burman mission? Is there any industrial education? What is doing for the education of women? For medical education? Who supports these schools? What is meant by the Deputation? What did it accomplish? What have women done in mission work? Are there any hospitals connected with the mission? Describe as many of them as you can. Who is the only woman physician among the Burmans? What other organizations are at work in Burma? Do you consider the prospects of Burman missions favorable? If so, why? Who are the Eurasians, and what is doing for them?

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V

OTHER MISSIONS IN BURMA

I. THE KARENS

Who They Are

The Karens are a Mongolian people, lighter in color than the Burmese, found in all parts of Burma, but especially in the hilly uplands of central and upper Burma. Their language is monosyllabic, and the meaning of words depends on "tone" or pitch. For example, the monosyllable *meh* means tooth, tail, eye, sand, mole, bridal gift, according to the "tone" given it. Many Karens have become Buddhists, but they had a religion of their own, which is described as "a jumble of superstitions, without system or consistency." It is rather a religion of serving Satan than worshiping God. They have old traditions of the creation and fall, strikingly like the accounts of Genesis. Their name for God, *K'sah Y'wah,* is like Jehovah or Yahweh. Among their traditions was one that some day a white man would come to them in a ship with a book telling them of God. Those who know them best describe them as a mild, peaceable folk, truthful and honest, affectionate and industrious. Their chief vice is drunkenness, and to indulge in this they make an alcoholic drink from rice. They are quite different in mental and moral characteristics from the Burmese. A missionary who has known both peoples well thus discriminates between them: "The Burmese keep their best goods in the show window; the Karens keep theirs mostly in the back of the shop."

Doctor Judson became acquainted with the Karens

through Ko-Thah-Byu. The latter had been a bandit and is said to have been responsible for the death of thirty persons. Doctor Judson procured his release from slavery for a debt and thus gained his undying gratitude, and finally he became a Christian. Originally a stupid man with "a diabolical temper," according to Doctor Judson, he became a zealous Christian and later a successful preacher to his own people.

Boardman's Pioneer Work

George Dana Boardman was the first missionary to the Karens. He was appointed to the Burman mission in 1825 and was first stationed at Moulmein, where 21 were baptized and organized into a church in the autumn of 1828. It was here that Judson completed his translation of the Bible. In 1833 the converts formed a missionary society and sent out two native workers. A few years later there were eight preaching-stations clustered about Moulmein. In the meantime, Boardman had gone to Tavoy, with the approval of Judson. Tavoy is the capital of a province of the same name and was at that time a town of about 6,000. The baptism of Ko-Thah-Byu attracted attention to the Karens, and two others were soon after converted and baptized. These baptisms were administered by Rev. Francis Mason, who had come to reenforce the mission, Boardman looking on from his couch. Boardman lived to see 57 baptized in two months, dying February 11, 1831. Ko was ordained January 4, 1829, and became "the apostle to the Karens"; he not only traversed a large part of Burma, but went into Siam where many of his race had migrated.

These early days were very difficult. The Karens were despised by the Burmese and fiercely persecuted. To own a book was a capital crime. Missionaries were compelled to hold meetings and baptize converts at night. Not until

after the second war with the English was this persecution relaxed, and the Karens did not obtain complete immunity until the annexation of Burma to India.

Bible Work Among the Karens

The arrival of Rev. Jonathan Wade, in 1835, marked a great advance of the Karen mission. Doctor Wade proved to be a remarkable linguist. Early in their labors missionaries discovered that there are two principal tribes of the Karens, speaking different dialects. The Sgaw Karens, with whom they first came in contact, are more civilized and at first were more accessible to the gospel. The Pwo Karens are a wilder tribe, a mountain people with a much lower civilization than the Burmese and accordingly despised by them. Considerably later, a third tribe was discovered, called the Bwe or "Red" Karens. None of these tribes had a written language; so one of the first tasks of the missionaries was to reduce their language to writing and give them the Scriptures in their own tongue. Doctor Wade was the leading personage in this work. He devised a Karen alphabet and began translating the New Testament into Pwo. He also compiled a Karen grammar and a Thesaurus or lexicon in five volumes. One of his successors says that this work "is not surpassed to this day and deserves to rank as an encyclopedia." In 1837 he obtained fonts of type and set up a press, which was afterward removed to Rangoon and merged in the publishing-house there. Another who rendered great service in this work was Dr. Francis Mason, who completed the Sgaw Bible in 1853, while Dr. D. L. Drayton finished the Pwo Bible in 1883. Doctor Mason, besides being an indefatigable missionary, touring the country and preaching the gospel in many regions untouched before, was a man of remarkable scientific attainments and made great additions to the knowledge

of the flora and fauna of Burma. Elisha Abbott is another name that stands out in the early annals of this mission, as one who was in advance of his contemporaries in the advocacy of self-support. The Karens were taught to support not only their own churches but their schools as well. Another notable missionary of this period was Justus H. Vinton, and his wife was hardly less efficient than he. They gave not only themselves to the work, but two generations of Vintons who have followed them.

Other Stations and Their Work

A new station was opened at Bassein, as far west of Rangoon as Moulmein is east, in a district of 8,000 square miles and a population of 275,000—84,000 of them Karens in the hills. Rev. C. H. Carpenter came to this station in 1868 and did a great work there, making Bassein the center of Karen missions. Special stress was laid on self-support and education. A normal and industrial institute was founded and a seminary for women. In 1876 a Karen Home Mission Society was formed, which soon was supporting 19 evangelists. Two volunteers were sent from these churches to the Kachins. In May, 1876, the Ko-Thah-Byu Memorial was dedicated to purposes of advanced education, the fiftieth anniversary of his baptism.

Another important station was opened at Toungoo, in 1853. Burma has three main rivers: the Irawadi, the largest, the Salwen well to the eastward, and the Sitang between the two. Toungoo is on the Sitang, a walled city with a large population, and a great trading center for all North Burma. Since 1866 it has been connected with Rangoon by steam navigation. Doctor Mason, at his own request, opened a station there in 1853, mainly for Karens. San Quala, a native convert, did much for this mission, with four native helpers. In the first year 741

were baptized and in less than two years 1,860 had been baptized and 28 churches organized. In 1856 a mission for Burmans was added. While here Doctor Mason translated the entire Bible into the Sgaw Karen dialect. There was, however, more dissension and trouble in this field than in any of the others, due to one missionary who is described by a colleague as "opinionated, incompetent, and wrong-headed." Unfortunately, an utterly unqualified person does occasionally secure appointment as a missionary, but errors of this sort are not numerous.

Rev. Norman Harris began a mission at Shwegyin in 1853, a town south of Toungoo on the Sitang. During the first year here, 577 were baptized and six churches were organized. These churches and their successors were immediately trained in self-support.

Henzada, a large town on the Irawadi, about 100 miles north of Rangoon, became a mission station in 1853. It is a field where both Burmans and Karens have been reached and won.

Another important station is Prome, on the Irawadi, 170 miles north of Rangoon, the center of a population of at least 150,000. Doctor Judson spent three months there in 1830, but the mission station was not established until 1854. Both Karens and Burmese were converted here in considerable numbers, so that within a year there were four churches in the region, two of each race. A Kachin convert was made here, the first of his race, but the time for their evangelization was not yet. By 1867, after thirteen years of labor, 401 had been baptized; 48 of these were English and the rest of various races. The schools established at Prome proved a great evangelizing agency. A Shan was here converted and baptized in 1854, who afterward became an ardent missionary to his own people.

Educational and Medical Work

In spite of the check given to educational work in this mission by the ill-advised action of the Deputation, it has gone on with accelerated development, especially in these later years. The primary schools are largely supervised and in part supported by the Government. There are about 700 of these in connection with mission stations, with an enrolment of 18,000. Of these, 150, with 4,000 pupils, are in the Bassein field. Sixteen station schools of secondary grade carry the ambitious and competent a stage further; these have 2,500 enrolled. Several of them are especially noteworthy: the Ko-Thah-Byu Memorial High School at Bassein, with 800 students; the Kemendine School for girls at Rangoon, with 500; and the Morton Lane School for girls at Moulmein, with a strong normal department. Graduates of these schools may pursue their education in the Rangoon Baptist College; and at Insein is now located the theological seminary for Karens especially, with a faculty of two American and four native teachers and 125 students for the ministry.

The Christians of Burma are beginning to carry on their educational work independently, as well as missionary propaganda. A new school building was erected and recently dedicated at Bassein, at a cost of $100,000, mainly borne by the Sgaw Karens. It contains 22 classrooms, a library, and an auditorium that will seat 1,500. In all there are now 26 buildings in the compound, including a gymnasium, steam laundry, steam cooking-plant, a sawmill and a rice-mill, which by their income practically endow the school; and $35,000 additional endowment is invested in America for the school. Among other things, these facts indicate the increased appreciation alike by missionaries and people of industrial education. Instruction in scientific agriculture will also do

great things for the Karens and other races of Burma in the years to come.

Medical work has not had as large proportionate attention in the Karen mission as in some others. One of the earliest women physicians to go to the Orient was Dr. Ellen Mitchell. She worked there thirty-six years, and most appropriately a new hospital building erected in 1916 at Moulmein is named in her honor. It is a fine stone building, on the top of a hill, and has an excellent equipment and staff. In connection with the hospital a training-school for nurses has been opened, in which thirteen women are preparing for this much-needed work.

Review and Forecast

On the whole, the Karen mission must be pronounced the most fruitful field of Baptists, next to the Telugus, yet not all expectations regarding it have been realized. There are as many self-supporting Karen churches proportionally as there are among American Baptists.

While the early work among the Karens was very fruitful, after a time there came a reaction. Many returned to heathenism; for though the Karens were a moral people, as compared with most "heathen," they resented the high ethical standards of Christianity. False prophets among them also led many astray. In later years, the work has taken on fresh energy and success. Most of the Karen churches are now independent and receive no aid from mission funds. The older churches are building their own houses of worship, substantial buildings of brick, for the most part. The Karen Home Mission Society, formed in 1870 at Henzada, now supports 13 men and 10 Bible-women, mostly in work among the Siamese. The work of the Carpenters at Bassein was epochal. They made this one of the model mission stations of the world. The region has 140 churches with

114,000 members. The entire plant of 25 buildings, with the exception of two residences, was erected without financial aid from America. It includes a boarding-school of 800 pupils, supported in part by endowment, but mainly by gifts from the field and the production labors of the students.

There has been great improvement in the economic and social condition of the Karens, not all of which of course can be credited to Christian missions. Sawmills and other American machinery have been introduced, the standard of living has been raised, the people are more industrious, live in better houses, built of timber instead of bamboo. Karens used to say, "If you wash your clothes, a tiger will eat you," but they are learning cleanliness. Chewing betel is practically universal, not specially harmful, but a filthy and disgusting habit. The Karens are an increasing people—in the last decade having grown from two to twelve millions. The economic conditions are lately becoming harder for them, owing to the influx of Indians who have a lower standard of living. On the other hand, these have proved quite responsive to the gospel; in five years Rev. W. H. Duff has baptized 609 of these immigrants. A school has been opened for their children that has an attendance of 800. Perhaps there is no better summing up of the past, no more encouraging augury for the future, than these words of Dr. Henry C. Mabie, written in 1902: "There is in Burma today among the Karens alone, a community of at least 100,000 souls, pervaded by Christian sentiment. It is the best appreciated and most loyal element of native citizenship in British India." Whosoever wishes to cite an incontrovertible instance, to prove the value of Christian missions in the uplifting of an entire race, may point to the Karens without fear of confutation.

II. MISSIONS IN ASSAM

The Field

Assam is a province of British India, lying between Hindustan and Burma, north of the Bay of Bengal. Its area is about 56,000 miles, approximately the same as that of Illinois, and it is a little more densely populated than that State. Baptists are responsible for more than three-fifths of its 7,000,000 people. Assam consists of the fertile valley of the Brahmaputra in the south, and of hilly country to the northward. The climate is very hot and the rainfall heavy. The tea industry is now the largest source of revenue, and 400,000 acres are under cultivation as tea plantations. Cotton is also largely grown. The people are mostly illiterate and uncivilized, especially those of the hills. The religion is Hinduism of the most degraded type, but there are also many Mohammedans in the region. The Garos and Nagas in the hills, the fierce and bloodthirsty head-hunters, have responded to the gospel better than the more civilized peoples of the south. There is good stuff in them, and many of them served valiantly in the late war.

Bible Work in Assam

Assam is one of our oldest mission fields. The mission was begun at the invitation of the English Commissioner at Gauhati, who promised Rs. 1,000 if missionaries would settle there, and an additional Rs. 1,000 for a printing-press. Rev. and Mrs. Nathan Brown and O. B. Cutter—the latter a practical printer—undertook to establish a mission at Sadiya. Doctor Brown proved to possess a genius for languages comparable to that of Carey. He began learning the Shan language, but, after making considerable progress, saw that there were few Shans in the district and then turned to Assamese. In the in-

tervals of establishing a home in the wilderness by the labor of their own hands, he so far mastered Assamese that in little more than two years he was able to translate the Gospel of Matthew, and prepare eleven text-books for a girls' school that the missionaries' wives had opened. Later he completed the New Testament in Assamese, and three editions of it were printed during his twenty years of service. His health was so impaired by the climate that he was then compelled to return to the United States; but after recuperation was appointed one of our first missionaries to Japan, where he made a version of the New Testament in Japanese. One of the monumental facts of the Assamese mission is the reduction to writing of six languages hitherto without an alphabet, the giving of a Christian literature to these six peoples, beginning with the Bible. This work is still going on. Dr. Ola Hanson has recently completed a version of the New Testament in Kachin, and has got as far as the prophets in the Old Testament. In addition to this he has trained 40 native pastors and evangelists now at work. Translations into several different dialects of the Nagas are well advanced, most of the New Testament being completed. Ten different races are said to be found in the province, and sixty-seven dialects are spoken. We measure the difficulties of missions in Assam by these facts, and also the actual achievements of our missionaries.

Not enough attention has been paid to the literary side of our mission work. In all the world, American missionaries have been doing a civilizing work of the first order, in reducing spoken dialects to written form, in translating the Scriptures and other valuable literature into these vernaculars, and preparing dictionaries, grammars, and text-books of all sorts that have been of the first rank and have been invaluable helps in all schools for the training of such people. The Government of India would have

been greatly handicapped in its educational system, had it not been for this assistance given by missionaries, among whom our own have been foremost, from Carey's day to our own.

The mission press, first at Sadiya, later at Jaipur, and afterward at Sibsagor, was the center of this great work of printing and circulating this Christian literature. The practical printers who have gone out from time to time to our various missions, and trained a band of native workmen, have been some of our most effective missionaries. Their quiet, faithful work should receive better recognition.

Difficulties and Discouragements

Assam proved a difficult field from the first. The climate is very trying for Europeans and Americans. The poverty and ignorance of the people constituted a barrier to the progress of the gospel. Mission stations were sometimes badly located and at others overwhelmed by misfortunes unforeseen and unpreventable. Sickness, wars, and a complication of troubles compelled the abandonment of the first station at Sadiya in favor of Jaipur. In 1906 Sadiya was reoccupied and is now an important center of work among many tribes. Located on one of the main roads into Tibet, it has a position of commanding influence for the future progress of missions. Jaipur proved an ill-chosen post, and the mission there was transferred to Sibsagor. Other stations since opened are at Jorhat and Tura. The work has grown, until there are now 13 centers, three theological schools with 61 students, a high school with enrolment of 124, nine other secondary schools with 1,094 pupils, and 249 primary schools with enrolment of 6,002. Six hospitals and dispensaries are maintained on this field. There are now reported 281 churches, with 24,416 members.

The B M S has a mission in Assam, with two main centers, 22 churches, and 2,192 members. It sustains a theological school, with 52 students, a high school, and 23 elementary schools.

Educational Work

This has been most fruitful, especially in the secondary schools. At Jorhat, besides a Bible Training-school, there is a high school for boys, at which representatives from fifteen tribes are in attendance—a feature characteristic of all schools in Assam and Burma, owing to the extraordinary mixture of races found there. Graduates of this school can pursue their studies at Cotton College, in Gauhati, a Government institution. Dr. and Mrs. W. E. Witter are doing valuable work among the students here, who come from all Assam. A new hostel has been built as a Christian home for these boys. In the Jorhat high school there is an industrial department that is giving practical training to about 100 boys, and this part of the work has the special approval of the Government. A boarding-school for girls at Nowgong is reaching daughters of the upper classes among the Assamese. It did work so excellent, from 1911 onward, that the Government offered to erect a fine new school building, if a normal department were added. There are now over 200 girls in this department, which is sending out well-prepared teachers. In 1920 there was an enrolment of 270 day-pupils, of whom 87 were Hindus and 77 Mohammedans. A Hindu hostel was also given by the Government, in which girls of all castes live and work together. Industrial training is given, especially in weaving, an important womanly accomplishment in Assam. A great revival originated in this school in 1906, in which not only many girls were won, but the influence went out into a large surrounding region, with most remarkable and per-

manent results on the communities. The Satrihari (garden of girls) school at Gauhati is one of the newer institutions, opened in 1915. It has a compound of 26 acres on the outskirts of the town, arranged as a model Indian village, with schoolhouse, four cottages and other buildings, including a weaving-shed. Many Hindu girls from town and some Mohammedans are day-pupils. In the Government examinations the girls from this school do well. A native evangelist conducts a Sunday preaching service, and a Sunday school is held in the compound.

The value of industrial education in our missions has been abundantly demonstrated by these schools. It provides a way by which pupils can pay their way through school; it offers substitutes for employments of their former pagan life that are often unchristian in character; it helps those who become Christians to self-support and insures a better economic condition for their families; it raises the standard of living and of morals and elevates entire communities.

III. VARIOUS OTHER TRIBES

Work Among the Garos

In the Western part of the province, about 400 miles from Sadiya, is a people so wild and barbarous that the Government officials thought it necessary to warn the missionaries of their danger when they first went among them. They speak a Tibeto-Burman language that had never been reduced to writing. Their jungle-covered hills were impenetrable by British troops, the secret lair of a savage and defiant race, of whom the people of the plains were in terror. Their houses were little more than one-room huts, their clothing slight, hardly more than a waist-cloth. They were intemperate, drinking large quantities of rice-beer, which was given even to babies;

they were also consumers of opium. There were about 164,000 of these Garos, physically fit—short, but lithe and muscular—but spiritually backward, given to animism, fetishism, and a host of superstitions. Doctor and Mrs. Stoddard began a mission among them in 1867 at Goalpara; later Tura became the chief station. The real work among the Garos, however, dates from the assignment to that mission of Rev. M. C. Mason and Elnathan Phillips, in 1874.

Aside from their evangelism, the most important work of these two was the translation of the Bible into the Garo tongue, a work of unusual difficulty, not only because they had to devise a written language, but because the Garos had so primitive religious ideas that there were no available words to convey to them Christian thought. They had the efficient help of Miss E. C. Bond. From 1902 Garo literature has been printed in Roman characters; and the Garos have themselves established a press and conduct it. The Government has aided in the publication of dictionaries and other books, and the Bible Translation Society of London and the Victoria Memorial Fund have aided in Bible circulation, so that Scriptures can be sold for the mere cost of printing and binding. The Christian Literature Society of India has published for the Garos a grammar, arithmetic, and other text-books.

A Marvelous Change

In little more than a generation, the Garo country has been transformed from a dense jungle, largely inhabited by elephants, tigers, and wild hogs, into a civilized land, with fine churches, schools, and bungalows. Up to 1919 there had been 12,046 baptisms among the Garos, and the work is continuously fruitful. The Garo Association in 1923 took over their own mission and other fields in

Assam that the ABFMS had to abandon for lack of funds. They appointed a special evangelist to surpervise the work. The missionaries from the first established schools, and since 1878 the English Government has turned over to the Baptist missions all the school work among the hill-tribes, contributing liberally to its support. These schools have been an invaluable evangelizing and civilizing agency, and a large proportion of their pupils have been converted and baptized. Some 70 schools are now maintained, with an enrolment of 1,380 boys and 675 girls. In one of the best of them, a missionary lately reported that of 237 pupils only 14 left the school unconverted. A school at Tura from 1905 was classed by the Government as a Middle School, and in 1910 Government scholarships were awarded to qualified boys to take high-school education elsewhere. The Garos are now establishing a high school of their own at Tura and financing it themselves. Some progress has been made in industrial and agricultural training also. The missionaries have imported trees and seeds to diversify the products of the district, and while there have been some failures, there have been more successes. Boards have been unaccountably slow to perceive the importance of this feature of mission work. Some one has well said, " Building up a people in self-reliance is far better than coddling them, though sometimes even in mission work the latter method seems the more popular."

Medical work among the Garos has not been neglected. Dr. G. G. Crozier, who took his medical degree at the University of Michigan, went out in 1900; he has built a good hospital and made his work largely self-sustaining.

The Nagas

At the eastern end of Assam is another hill-people known as the Nagas, just about as wild and savage as the

Garos. Four tribes of them, speaking different dialects, do not make missionary work any easier, especially as their customs and traditions are as different as their speech. Kohima is the center of operations among them, 5,000 feet above sea-level and fifty miles from the railway. There are about 40,000 Angami Nagas surrounding this station. Another is located at Kari, also on the top of a hill, among the Ao Nagas. Some of these people come to church wrapped in blankets, with bare feet. Many of their houses are shingled with Standard Oil tins. They are gradually yielding to the civilizing influences of the gospel, their conditions of living are improving, their children are being instructed in schools. For forty years, Rev. S. W. Rivenburg, M. D., with such equipment as he could scrape together, did a great work as medical missionary among this people.

Mission to the Shans

The Shans are a wild, uncivilized hill-people, mostly in the northeast provinces of Burma, but extending into China on the one hand and into Assam on the other, through a district 900 miles long and 400 broad. They are believed to number some 7,000,000 people. The first missionary among them was Rev. Moses H. Bixby, appointed in 1861, after some experience as missionary among the Burmans. He opened a station at Toungoo, and for some years this was headquarters for the work among the Shans. The first baptism of a Shan convert occurred in September, 1862, and in the same month a church was formed of nine members. Three years later there were three churches, with 102 members, 10 chapels, and 10 native workers, besides a training-school for native workers. Rev. J. N. Cushing and wife joined the mission in 1867, and the following year ill health compelled Doctor Bixby to return to his native land. He

never recovered sufficiently to dare the Burman climate again, but his later years were usefully spent as pastor of an important church in Providence, R. I. In 1871 the Gospel of Matthew was printed in the Shan language, and the whole Bible in 1891. In the making of this version Doctor Cushing bore the larger part; and in addition made a Shan grammar and compiled a dictionary that was of great assistance to later missionaries in learning the language. It is worthy of note that Mrs. Cushing gave her later years to the Baptist Training School of Philadelphia (now the Baptist Institute) of which she was the first preceptress.

The early promise of the Shan field was not at once fulfilled, and there followed two or three decades in which little progress seemed at times to be made. The Shan stations at present are—Bhamo, Kentung, and Taunggyi. The church and school at the latter place have but few Shans, but a conglomeration of races and tongues hardly to be matched elsewhere, even in India.

The Kachins

The Kachins are a virile, but wild and savage people, allied to the Chinese. From 65,000 to 100,000 of them are found in Burma, and as many more in China. They are a hill-people and are pressing the Shans southward. Shy and suspicious of strangers, they are not easily won. A new mission to these people was established at Bhamo in 1877, some 800 miles north of Rangoon, and other stations have since been opened. When the missionaries began their work, the Kachins were brigands, illiterate, lawless; the women were little more than beasts of burden. Now there is a church of over 1,000 members and Christian services are held in 41 villages. The language has been reduced to writing, the Bible translated, grammar, dictionary, and school-books printed, schools founded.

More than 1,500 Kachins are now literate. The missionaries and the schools have been the sole factor in the making of this great change. One obstacle to rapid progress is the inertia of the Kachins; they are pleased to have others converted, but regard that as the missionary's job, and it is hard to make them feel personal responsibility for the progress of the gospel.

Another wild tribe, called Chins, live in the mountainous regions between lower Bengal and Upper Burma—a people of very primitive habits and ideas. Their origin is believed to be the same as that of the Burmese, both being supposed to have come originally from Tibet. They number about 180,000, and the British have had great difficulty in subduing them. A Chin school was begun at Henzada and is doing much to evangelize and civilize this tribe. There are now five mission stations where work among the Chins is carried on.

The Lahus and Muhsos are other tribes that have been reached in recent years. Two stations are maintained for work among these people. One of these, Mong Lem, is across the border in China, and remarkable results have been reported during the last decade. Rev. William M. Young has been laboring among them for more than twenty years, more than 200 miles from the nearest mission station, more than 300 miles from a railway. In this isolated place, he and his wife have been patiently sowing the seed and from 1905 onward began to reap their harvest. In that year 1,800 converts were baptized. Since then mass movements have brought over 10,000 into the churches in a period of five years, and 100 villages in this field are now Christian. Reenforcements have been sent, including a grandson of Adoniram Judson, Rev. A. C. Hanna, who began his work there in the year of the Judson Centennial. Still more remarkable results may be expected in this field in the near future.

An Abandoned Mission

For eighteen years, beginning with 1835, a mission was maintained in Arakan, a province on the east coast of the Bay of Bengal, the part of Burma earliest to be acquired by the British. It is separated from the rest of Burma by a chain of mountains, and its people are not strictly Burmans, though related to them and speaking what is regarded as a corrupted form of the Burmese language. A few churches were formed in this region and some schools were begun. A beginning was made of training native assistants. In 1841 there were 193 baptisms reported from a station at Sandoway, and in 1848 there are said to have been 5,500 baptisms in this field, and it was estimated that there were as many more converts not yet baptized. Later, the Sandoway work was consolidated with that at Bassein and work in Arakan was abandoned.

Some Obstacles in Indian Missions

While recent years have offered new and great opportunities for missionary advance in all the Orient, they have also given rise to new and serious difficulties. The great war changed everything. Many from the mission fields of India and Burma, including children of missionaries, served with credit. Mission work was for a time brought almost to a standstill; reenforcements were impracticable; missionaries on furlough found great difficulty in returning to their fields. Only a small part of the advance contemplated in the Five Year World Movement after the war could be effected. There was a changed attitude on the part of the native people of the mission fields: many said frankly that a Christianity that had failed in Europe could not succeed in the Orient. Our missionaries may well say to the home churches, as a

great missionary once said to his age, "The name of God is blasphemed among the Gentiles because of you." Baptisms shrank in 1918 to 7,098, the lowest record in more than twenty years.

Another serious difficulty has grown out of the increasingly unfavorable rate of exchange. In 1913-14 the total income of the ABFMS was $1,122,265.12, and a favorable rate of exchange made its actual purchasing power on the foreign fields about $4,000 greater. In 1918-19, the income was apparently considerably larger, $1,575,-312.62, but its purchasing power had declined to $770,-233.40. In other words, an American dollar was worth less than fifty cents on the mission fields. At the same time the cost of living was rapidly advancing there, as it was at home. The salaries of missionaries, and all appropriations for mission work, were thus practically cut in half, and both had to be proportionately increased. These conditions continued during the war and for some time afterward; they have since been improved, but are yet far from normal, meaning by that the average pre-war status.

What will be the attitude of the New Burma, now in the making, to Christian missions? To all present appearances it will be a hostile attitude. Burma does not want the Christianity of the "Christian" nations. Can we wonder? The department of education has been turned over to Burmans, and the new Minister of Education is a Buddhist, though educated in a Christian school. What will be the official attitude toward our Christian schools? If hostile, it may become necessary to close them, and there could be no greater disaster to the missionary cause.

Nevertheless, there is much to encourage a hopeful outlook. Baptists have in their churches about one-half of the total Christian population of Burma. One person in

twenty-five of the entire population has been favorably affected by Christianity, about the proportion of Christians to population in the United States at the beginning of the nineteenth century.

THE QUIZ

Who are the Karens? What religious ideas did they have? Who was the first Karen convert? Can you name the first missionary to the Karens and tell something about his work? What was the social status of the Karens? How many tribes are there? Who translated the Bible into Pwo Karen? Who into Sgaw? What men are notable among the early missionaries? Name some of the principal stations in the Karen mission. Which do you consider most significant and why? What notable schools are there among the Karens? What have they accomplished? Is there any medical work in this mission? Has the mission been a fruitful one? How far is it self-supporting? Has the economic condition of the Karens improved? What new problem have they to face? Where and what is Assam? Where is the principal mission station? What "monumental" work have the missionaries accomplished? Is the literary by-product of missions important? Why? Is Assam an easy field? How do the mission schools rank? What are they doing? What can you say about the Garos? Who translated the Bible for them? Was it a simple task? How has its circulation been helped? What has been the effect of the gospel on the Garos? Have they any good schools? What medical work has been done for them? Who are the Nagas and where do they live? Is the work among them prospering? Who was the first missionary to the Shans? Are there many of them? Who gave them the Bible in their own language? How has the work pro-

gressed? What can you tell of the mission to the Kachins? To the Chins? To the Lahus? In which of these fields has there been largest success? Where is Arakan? Have we a mission there? What are some recent difficulties in all our India missions?

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VI

CHINA AND ITS PEOPLE

The Country

The native name of China is Chung Kwoh, the Middle Kingdom. China proper consists of 22 provinces, that have an area of 1,532,420 square miles, which is about 200,000 less than the United States east of the Mississippi. The largest province, Szchwan (218,480), is larger than any State of the Union save Texas (262,398), while the smallest, Chekiang (36,670) is larger than Maine (29,895). The river Yang-Tzu (Son of Ocean) divides this territory into two approximately equal sections. It is one of the largest rivers of the world, rising in Tibet, traversing many provinces and emptying into the ocean 3,000 miles from its source. This "girdle of China" stands first among the world's rivers for the number and size of its affluents, which make the entire basin accessible from the sea through 12,000 miles of navigable waterways. The other great river of China, farther to the northward, called the Huang or Yellow, runs through a vast plain of loess, a deep, loamy deposit, whether of alluvial, glacial, or aerial action, is still disputed by geologists. In favor of the alluvial theory is the indisputable fact that the Huang now brings down immense quantities of similar loess, which continually raises its bed, so that in flood times it breaks through the mud dikes, devastates a great region, and cuts a new channel for itself to the sea. These often recurring disasters have caused the Huang to be called "China's sorrow." Nevertheless, the region that it traverses, especially the

northeast corner of China, is the most fertile and densely populated part of the country.

The two sections of China are described by travelers as almost two different countries. A large part of the northern region is high and dry, dusty plains with few watercourses, adapted to cereals like wheat and barley; in the south are found lower levels, watercourses everywhere, the comparatively small streams supplemented by canals; and as a result rice culture on a large scale. In the north agriculture is by plow and broad acres; in the south the hoe and truck-farms rule. There is said to be a like difference in the people: the northern are stalwart and conservative; the southern are smaller, enterprising, progressive. Great numbers get their living on and by the water.

Into the area of China, which has every variety of landscape, soil, and climate, is crowded a population, according to the first attempt at a census in 1921, of 436,094,955, but there is grave doubt of the correctness of the figures. The dependencies of China add nearly 3,000,000 square miles to her possessions, but only some 30,000,000 to her population. As a whole China is not overpopulated, in spite of the common impression to the contrary: six-sevenths of her people are found in one-third of her area. The average density of her population is 280 to the square mile, while in the Cheng To plain it rises to 700 (Belgium has 654). To the westward and northwest are large provinces, as yet sparsely inhabited, where China can expand and find an outlet for its surplus people. This unequal distribution of population is largely due to lack of transportation facilities, especially in the north; in the south numerous canals facilitate commerce. At present China has only 6,500 miles of railways, as compared with 265,000 miles in the United States. The latter transport every year freight that would require half the population

of the globe to carry on their backs in the Chinese fashion. The so-called roads of China are hardly more than paths.

China is essentially an agricultural country, its land being held in small freeholds, with few great estates and no "ranches." Agriculture is intensive, more like gardening than farming, owing to pressure of population and cheapness of labor. Implements are crude and methods by no means up to European standard, so that results are less than might be anticipated from the labor bestowed. The principal crops are: Rice, wheat, and other cereals, beans and peas, sugar-cane, indigo, tobacco. Besides these are what may be called the three chief specialties of China: Raw silk, cotton, and tea. Great quantities of these commodities are exported every year.

Chinese Economics

The present resources of China are mainly agricultural, because her other possibilities of wealth are as yet undeveloped. Her mineral wealth is vast, almost unbelievable. Immense deposits of coal and iron, enough to supply the whole world for centuries; extensive forests containing invaluable lumber; copper, tin, lead, and zinc in large quantities; kaolin, or porcelain clay, practically inexhaustible; silver, gold, petroleum in considerable supply—these are the almost untouched possessions of this land. The fauna and flora of China are varied and extensive, since there is about the same variety of climate as in our own country. The two great rivers of China are a source of immense wealth, both actual and potential, since they and their tributaries abound in cascades and rapids, offering unlimited possibilities of power and irrigation, the latter having been practised from ancient times.

Manufactures of sorts are also very ancient, and have lately begun to be modernized into the factory system, until almost every type is now represented in some 50

centers scattered over the country. Silks, cottons, paper, pottery, lacquered wares have been noted Chinese productions for centuries. Commerce, so long as it must be carried on by land caravans, was small, and only the most precious and least bulky articles could be profitably transported. Mostly these were luxuries for the rich, and the condition of the poor was little affected. Long ago the Chinese solved the transportation problem, as fully as Europe did before the age of steam, by its immense system of canals. The introduction of steam, though just beginning, is making a revolution in Chinese commerce, and proving there as elsewhere that trade is the great equalizer and peacemaker among the nations. Modern commerce scatters over the earth the surplus products of all lands, regardless of cost or bulk if only they are wanted somewhere. The poor participate in this benefit, and their condition is gradually ameliorated. Great famines, for example, are now comparatively unknown.

The increase of exports from China caused by new transportation facilities is resulting in considerable increase of the cost of living. Depreciation in the value of silver has added to the burden. So do heavier taxes; advancing civilization exacts its price, and it is not a small one. Prices of labor and building materials have advanced even more sharply than of food. New wants are developing; the peasant now demands kerosene instead of bean-oil for his lamp, and the lamp itself must be of American make. Foreign clocks are also in great demand; American tools sell well. These are symptomatic facts, and indicate that a higher and broader scale of living is developing. Some complain that our missionaries maintain too high a standard of living, as compared with the natives; but it costs a Christian more to live than it costs a heathen, and we ought to be proud of the fact, not ashamed. China is only beginning to be touched by West-

ern civilization, but already it is apparent that she will make great progress in that direction. To Westernize China means that it is only necessary to teach her a new technique; to Westernize India it would be necessary to give her a new spirit. The mushroom growth of the past few years is making great social changes, breaking up the old patriarchal and family system. Women are coming to demand freedom in marriage and refuse to live with "in-laws."

The industrializing of China is a steady tide that there is no possibility of resisting—factories have come to stay, corporations and trusts are organizing and will increase. This is helping toward the solution of some social problems, and creating as many more entirely new to China, and she does not yet know how to deal with them. For example, 80 per cent. of the operatives in cotton and silk mills are women and children, probably 40 per cent. of them children; and 35 per cent. of all workers in the country are estimated to be the same. There is no legal age-limit for child workers; many children as young as five are said to be employed. Women receive 20 cents a day, and children 10 cents. There is high mortality from sickness and accident; dangerous machinery is unprotected. Of course there is no insurance for workers, who are without organization and hence can do little to influence legislation or through collective bargaining obtain better wages and conditions of labor. Sanitation is nonexistent.

Why should Western people consider seriously the condition of workers in the Orient? A single item will show how intimately the affairs of one people become the concern of all. A few years ago, 18,000 Chinese women and girls were employed in factories making hair-nets, which were used by women all over the world. The fashion of "bobbing" the hair, lately introduced among European

and American women, so curtailed the demand for these nets that in 1925 only 2,000 persons were employed in their manufacture. We are all citizens of a world in which none can prosper and none can suffer, without affecting the suffering or prosperity of others.

The new industrialism has perhaps had its most obvious result in affecting the status of the Chinese woman. In spite of ancient traditions as to woman's "place," they are readily finding their way into many occupations hitherto reserved for men. A woman "covered" the Paris Peace Conference for Canton newspapers. Many factories are not only operated but owned and managed by women. Women are employed on railways as ticket-sellers and inspectors; some are employed in banks in Shanghai and Peking. Teaching, medicine, and nursing appeal as proper careers to an increasing number of Chinese women. They have organizations like the Y W C A and the W C T U officered by native women. They are now demanding the suffrage—shades of Confucius! The Bible-women of the Christian missions did much to blaze the way for this uprising of Chinese womanhood.

Chinese Civilization

When we speak of Westernizing China, let us not imagine that the Aryan race has a monopoly of civilization, even if we are firmly convinced that it has produced the highest type. It has in fact produced two types, for the civilization of India is as truly Aryan as that of England. The question for the future to solve is, Can the best features of all civilizations be mutually recognized and assimilated, without destroying the individuality of any? China has possibly the oldest civilization in the world, certainly very old. It dates back to 3000 B. C. When Moses led the children of Israel out of Egypt, China had a richer and higher life than the

land of the Pharaohs. It had already a literature and art, well-cultivated fields, walled cities. Its people invented paper and printing and made books centuries before Gutenberg; they invented the mariner's compass and gunpowder before Europe had begun to recover from the collapse of the Roman Empire. Their houses were adorned with the finest porcelains, hammered brass utensils, enameled and glazed wares, and they were themselves clothed in silks when our European ancestors were half clad in the skins of animals and lived in rude huts.

But for some reason Chinese civilization suffered an arrest of development soon after our Christian era; the nation came to look backward, not forward, to live in the past. Some account for this by the prevalence of the worship of ancestors. At any rate, there was loss of vision and initiative; China stood still and "marked time" for a thousand years, until contact with Western civilization gave a fresh forward impulse. Until recently, the Chinese people have manifested a spirit of proud exclusiveness, suspicion, and arrogance. They have believed themselves superior to the rest of the world. Reluctantly, they have been forced to recognize Western superiority in the arts of war, and more slowly still in industrial arts. But the Chinese still look upon us of the West as only clever barbarians who have somehow managed to get ahead of them in material things, while still far behind in things of the spirit. They are yet too haughty to be teachable. This is less true of the young student class, most of whom have learned to evaluate things more truly; many of these students would be prizemen in Europe or America, and some who come here become prizemen. The older Chinese have phenomenal memories, but cannot think or perhaps are afraid to try. The younger Chinese are inclined to think too fast, that is, to generalize rashly, to take snap judgments.

Racial Characteristics

The Chinese are the most virile race in Asia, perhaps in the world. This is the result of their agelong struggle for existence, in which only the fittest could survive. "Wherever a Chinaman can get a foot of ground and a quart of water, he will make something to grow." Yet they sometimes lack tenacity, sustained courage in attacking hard problems. They are a frugal people—they have to be—nothing is wasted; economy is with them a fine art. Their frugality and virility have enabled them to overcome all their adversaries, to conquer their conquerors. They are the only people who have been able to assimilate Mohammedans, Tartars, Manchus, and make them Chinese. All foreigners who have entered China have either accepted her language, laws, and manners; or, by retiring, have confessed defeat. The restless, enterprising, changeful Anglo-Saxon is alternately irritated and awed by the massive solidity, the changeless calm, of China.

To our Western notions China is topsyturvy land: a nobleman's full dress is a long robe, while his wife wears jacket and trousers; old men play marbles and fly kites while children look on. The surname is written first and the other names afterward, as we enter them in an alphabetical index. A coffin is an acceptable present, and to take off your hat to one whom you meet is very rude. The Chinese workman pulls a wheelbarrow and a plane, where we push. To wear white is to go into mourning. The Chinese have printed books without an alphabet and a language without a grammar. If you have a grudge against a man, don't kill him; commit suicide on his doorstep! On the other hand, the Chinaman cannot understand our ways. Why do white men jump about and kick balls as if paid to do it? "Why does a man put his arm about a half-dressed woman whom he saw for the first

time in his life five minutes before, and then hop around the room with her to the sounds of most hellish music? They must be crazy or drunk!" (Actual comment of an educated Chinaman on first witnessing the dance of modern society.)

In one respect China is more like the United States than any other country: it is thoroughly democratic. It has never had a caste, or even a hereditary aristocracy. Its ruling class has hitherto obtained power through education, mastery of the Chinese classics, and the successful passing of most rigid examinations. There has been more equality of opportunity than in any other great nation. The poorest boy might rise to be the highest viceroy. They are not a warlike people; they settle private differences by arbitration and take kindly to the same method of adjusting disputes with other nations. Yet they make excellent soldiers, and if Western nations force them to learn and practise the arts of war, they will be a real Yellow Peril. Since the mass of the people own small portions of land, a democratic state and a republican government should prove well adapted to China. The common people are described by travelers, as well as missionaries, as self-respecting, independent, courteous. In many ways the Chinese of today are more like ourselves than our own medieval ancestors.

Language and Literature

One great hindrance to missionary effort, as well as to the future development of China, is that there is no one language, but a great number of dialects, differing as widely as French, Spanish, and Italian, but like those languages having a large element in common. The Mandarin comes the nearest to a general language; it is not a living vernacular, but a literary language, having much the same place among the educated that Latin had in

Europe of the Middle Ages. Southern China is largely of Malay origin and a large admixture of Malay words is found in the Chinese of that region. China has a rich literature and has always prized education; yet today not one man in ten can read and but one woman in a thousand. Fancy building a real republic on such a basis of popular ignorance! Because the opportunities of education were available to so few, China is a land distinguished by flatness of life and poverty of ideals; it desperately needs the regenerating force of the religion of Jesus. Only a few can obtain culture from books, but there are also singularly few popular amusements. There are no sports, in the European sense, few games save games of chance—Chinese are inveterate gamblers—and life is drab and dull beyond a Westerner's endurance. He does not wonder that the Chinese take refuge in opium-smoking and gambling as offering some break in the monotony of life.

One great barrier to the progress of intelligence is the Chinese written language, a system of ideographs that requires a printing-office to have some 5,000 characters at hand. Several attempts have been made to overcome this handicap. Missionaries devised a romanized system, and some of the Bible translations were printed in this. The Chinese never took to it heartily, and lately they have devised a phonetic script of their own, which a conference of Chinese scholars agreed upon and the Government has adopted for its schools. This bids fair to become the standard written language of the next generation, and the importance of this change can hardly be overestimated. In place of 5,000 ideographs, 39 phonetic symbols represent every Chinese syllable, and by means of diacritical marks above and below these characters the different "tones" can be indicated. Such is the simplicity of the new system that whereas it formerly re-

quired ten years to master a complete reading knowledge of Chinese, the new script can be learned in three months or less by those who already speak the language.

The Chinese Renaissance

There is a real renaissance in China. Its leader is Hu Suh, who received his Ph. D. from Columbia University in 1916. He became Professor of Literature in the National University at Peking and conceived the idea of a new Chinese literature in the spoken Mandarin dialect (*kuanhwa*). The new literary medium was named *pei-hwa* or "white language," and was advocated in *La Jeunesse,* a magazine edited by Dr. Hu Suh, who also argued its practicability and illustrated it in a two-volume "History of Chinese Philosophy." This book immediately became and has remained a "best seller," and triumphantly proved the adequacy of the new literary form to express all the subtleties of thought that had marked the writings of Chinese sages. If it could do that, even the classical scholars of China had to admit that it was equal to anything.

The once despised vernacular has become the literary fashion, just as Italian, French, German, and English replaced Latin in the European Renaissance. This is a far more significant thing in forecasting the future of China than the "revolution" that displaced the Manchu emperors and substituted a "republic." It makes a real democracy no longer an iridescent dream. A new literature is as a result rising, which includes translations of the best of Western literature into *pei-hwa,* and there is a prospect that in another generation China may have a people as literate in the Western sense as most European countries.

At the same time they have thus been making a new literature of their own, the Chinese have been getting

acquainted with the literature of the West. The writings of Tolstoi, Kropotkin, Lenin, Ibsen, Eucken, Einstein, Marx, Bergson, Wells, Russell, Dewey, Kant, Darwin, Spencer, Huxley, James, to mention only a few, have been translated into Chinese and widely read. Western science and philosophy are no longer unknown to Chinese scholars. Some mental indigestion has been a not unnatural result of so miscellaneous a diet. But here is a thought to give us pause—where is the corresponding list of great Christian books, translated and circulated by our Christian missions? In India a fund has been established since 1924 to encourage the production and circulation of high-class Christian literature; and some 78 books have already been published, said to be all of sterling value. Something like this is urgently needed in China.

The object of this renaissance is thus described by its leaders: The reorganization, restatement, and evaluation of Chinese civilization, with a critical examination of every stage; thorough and scientific study of theories and facts; reconstruction of individual and social life. As they reach conclusions, those who are leading the movement are putting their new ideas into practise. Age-old burial customs, for example, are abandoned for others more simple and appropriate. Child betrothal and "go-betweens" are repudiated, and young women of education are choosing their mates from those who can offer mental comradeship. Everything is challenged; no taboos are held sacred; nothing is conceded authority until it has been proved good. Everything in the past is met with a persistent Why? The ideal is to build a new social order at whatever cost. It is hardly needful to say that such aged customs as foot-binding and concubinage are opposed by the new movement—they cannot stand before that insistent "Why?" Household slavery of girls, common in China, is going the same way. Gambling,

grafting, drinking, prostitution, and other social vices still present plenty of problems, but surely they will not be able long to withstand friend "Why?"

The growth of the democratic spirit, the intellectual revolution accompanying the political, the unification of the language, the emergence of the middle class, the new spirit of inquiry and experiment—these are some of the elements of the New China. They profoundly affect the conduct of Christian missions. Christianity is fast becoming a part of Chinese life, and less an extension of Western life into China. That Chinese Christians, of whom Sun Yat Sen is merely the most conspicuous instance, took a large part in promoting the Revolution is a fact of which the Chinese themselves are well aware.

The New China is largely the product of Christian missions. Christianity brought new power to this land—not merely a new religion but the potentiality of a new civilization, the best elements of the old combined with the best of the Western. The new science, the new politics, the new industry, are fast making a new China. Hence, in this country more perhaps than in others, it is futile to attempt to measure the effect of missions by mere counting of converts.

The Religion of China

The Chinese are an intellectual people, not a spiritual, as fundamentally secular as Hindus are profoundly religious. Hence they are tolerant of all religions, including Christianity; religious fanaticism has little or no part in their antipathy to foreigners. The country was rich in religions before the coming of Christianity, since it had two of native origin and two of foreign importation, which existed peacefully side by side. The oldest native religion is a sort of pantheistic animism, which remains at the bottom of all other faiths, and in the form of wor-

ship of ancestors may be declared to be the real religion of all Chinamen. Other faiths have been rather grafted on it than able to replace it. Defenders of this cult say that it is properly not " worship " but commemoration, a social rite rather than religious—only an intensified form of *noblesse oblige,* that one must strive to be worthy of his ancestors. We look to posterity, the Chinese to ancestry.

Missionaries are coming to perceive that some of them at least have not adapted the right attitude toward these Chinese customs and ideas. They can be made a means of approach. Missionaries now seek to direct this respect for ancestors, conserving all that is truly religious in it, and harmonizing it with Christian sentiments, by encouraging whatever expresses the personal and moral relations between the living and the dead. They thus hope to help the Chinese preserve a harmonious family life and a healthy social order, without compromise of anything that is essential to Christianity. We must realize that Christianity began as an Oriental religion, and that it has been warped from its original nature by Western ideas and sentiments. In this matter of respect for ancestors, the West is very deficient as compared with the East, and the attempt to crowd our ideas upon Eastern peoples in the name of Christianity is unnecessarily to handicap our Christian propagandism.

Confucianism, though usually described as a religion, strictly speaking does not deserve the name. Confucius himself was an agnostic as to God and our duties to him, and concerned himself entirely with man's duties to his fellows. His rationalism, his skepticism, his stress on conduct made him the exact expression of the Chinese spirit, and it is no wonder that the mass of his countrymen are Confucians to this hour. He taught a system of ethics, with no religious basis unless the animistic wor-

ship of ancestors be called such. Confucius found this prevailing and did not attempt to disturb it, but grafted his ethical teachings upon it. The worship of ancestors probably had its origin in the family and clan system of China, which comes down from primitive times, and by the Chinese themselves is regarded as a domestic and political institution, rather than religious. It is the stronghold not only of national conservatism, but until the revolution was the bulwark of the throne and the basis of individual loyalty to law and government. The Jesuit missionaries favored, or at least tolerated the system, as the easiest method of approach, though the Dominicans opposed this policy. Various popes decided alternately in favor of both views, as exigencies dictated their policy, and the question has never been settled in the Catholic Church.

Now that Confucianism no longer has the support of the Government, an effort is making for its revival. A Confucian Society, with headquarters at Peking, has been formed; and it plans a building, to cost $2,000,000, which will ultimately become a Confucian University. In the province of Shansi there is a Heart Cleansing Society, with Sunday meetings and lectures. The Chinese Renaissance is hostile to Confucianism, though not specially favorable to Christianity.

Taoism probably has better claims to be considered a religion, though as Lao-Tze taught it, it was also a system of ethics, supplemented by considerable metaphysics. By quiescence, contemplation, and union with Tao, the All, it professed to show a way to the achievement of virtue. It was probably the advent of Buddhism and the resulting competition that caused Taoism to develop a priesthood and a ritual, which Confucianism never did. Lao-Tze taught purity, humility, and rest, the silent cultivation of the spiritual life and attainment of immortality by self-

discipline. Ultimately Taoism became polytheistic and much degraded.

Buddhism underwent great transformation in China. It abandoned its characteristic doctrine of Nirvana, substituting for it a heaven, a future state of conscious and blissful existence; or, as an alternative, a hell or future state of misery. This added greatly to its acceptability, and it was adopted by a large part of the Chinese, not as a substitute for their native religion but as a supplement. In fact, all these faiths may be professed by a single individual and often are. As the Chinese see them, they are not antagonistic; each possesses an element of good, and so most Chinamen profess at least two of them.

Buddhism is strong and active in China. There are 400,000 monks, all of whom are potential evangelizers for their religion. Buddhist publishing houses are found in the principal cities, and their business is increasing. A National Association has been formed in Peking, with many provincial branches. It has an ambitious program: the publication of fresh Buddhist literature, establishment of schools, opening of public halls for lectures on Buddhism, libraries and reading-rooms to spread knowledge of their religion. Some of this is already in way of accomplishment, but most of the plan is still on paper.

In addition, there are from 5,000,000 to 10,000,000 Mohammedans in China, but their religion has suffered important modifications, so that it may be held along with Confucianism or Taoism, and of course without disturbing ancestor worship.

Chinese Ethics

Christians have often urged against the ethics of Confucius that he conspicuously failed to lead the Chinese to practise his high ideals. Is this a valid criticism? What "Christian" community will bear that test? Most

countries have two systems of ethics: one that they profess and teach, another by which they live and do business. Confucius taught, "It is a man's duty to look after character, to adjust his household affairs, to rule the country properly and to make peace with the world." Many precepts may be culled from his writings which parallel the Sermon on the Mount, including the Golden Rule. To Lao-Tze is credited the following:

> To those who are good to me I am good; and to those who are not good to me I am also good; and thus all get to be good. To those who are sincere to me, I am sincere; and to those who are not sincere to me, I am also sincere; and thus all get to be sincere.

It is evident that the professed ethics of the Chinese do not fall far short of Christian ethics; how about the ethics by which they actually live? Intimate observers testify that they manifest some admirable traits: Fidelity, gratitude, honor—manifested in ways of their own, not always corresponding to our ways. Their honesty is variously estimated by Western observers. Most of these warmly commend Chinese honesty in ordinary business; what we call mercantile honor is well developed among them, and a Chinese merchant does not cheat nor fail to pay his bills. But corporations are not conducted with equal honesty, and there is no such thing as honesty or honor in public affairs. No Government is so rotten from top to bottom as the Chinese. Everything and every official has a price. Fully half the taxes collected never reach the treasury—the "squeeze" is universal and is regarded as we regard a commission in ordinary business. "Justice" is for sale. Cruelty that appears to us barbarous is habitual. Profligacy is universal. These things are of course found in "Christian" countries, but they are condemned and as far as possible concealed; not so in China, they are either practised openly or considered disgraceful only if they become public. The same standard applies to truthful-

ness: to lie or steal is not disgraceful in itself; the disgrace is in doing it so unskilfully as to be found out. If one succeeds, the Chinese admire his cleverness. "Saving one's face" is well known to be a Chinese characteristic, and the very phrase witnesses a national and racial conviction that realities are less important than appearances. These ethical peculiarities lend much weight to the declaration of some students of things Chinese, when they affirm that the great obstacle to progress is that men do not trust each other—because they cannot. Corporate action, political cooperation, become almost impossible in such an atmosphere. Yet in considering the practical ethics of China, let us beware of the common error of comparing the best of "Christian" lands with the worst of the Orient.

The Revolution

The first attempt to modernize China was made by the young emperor Kwang-Su in 1897-8. He gathered about him young and progressive men, and issued edict after edict, declaring the ancient system of examinations abolished, establishing at Peking a university for the study of Western sciences, and outlining a new system of popular education, modeled on that of Europe and America, while at the same time he attempted radical reforms in administration. The attempt was well meant, but it failed; it proved impossible to uproot an ancient civilization and establish another in its stead, by imperial edict. The reforms went too fast to win to their support an influential body of Chinese sufficient to maintain them.

A reaction followed; the dowager Empress Tsi-an executed a *coup d'état;* the young emperor was virtually deposed, the old order of things was restored, and the reaction culminated in the famous Boxer uprising of 1900, the last stand of old China against the incoming

wave of Western ideas and methods, the final attempt to resist the irresistible. It was an antiforeign movement, but only incidentally anti-Christian. Missionaries, as part of the hated foreign element, suffered vicariously for the political and economic sins of others, of which they were nowise guilty. The worst was experienced in the provinces of Shantung and Shansi; in southern and central China the missionaries fared better. In all 135 lost their lives and much mission property was destroyed.

Napoleon said once, "China is a great sleeping giant—let her sleep." But China had waked, and nothing could again put her to sleep. On February 12, 1912, the Chinese Republic was proclaimed, and a new era in her history began. The reforms projected by Emperor Kwang-su were tried again and with better success. Yet time has proved it to be one thing to "proclaim" a republic and quite another to establish it. China is a republic only in name; it has yet established no responsible central government; and though institutions and abuses twenty-five centuries old have been abolished in theory, the change, while significant, is thus far more apparent than real. Ideas derived from an alien civilization may transform the mind, but not the soul, of a people. The element of time must enter. China has had her revolution, but her leaders seem even more incapable of organizing government than the Russian soviet statesmen. While China has never been so disunited as India, she has never been a real nation, and political self-consciousness cannot be extemporized in a day or a decade. Young China has political ideas in plenty, but no political experience, and is developing political capacity very slowly. It is the official class that is slowest to change. Her public men have always, with a few conspicuous exceptions, been stupid and obstructive, and without exception have been corrupt. The Revolution has as yet made little change in the ruling

class, who have thus far successfully clung to power, though always quarreling among themselves about division of the plunder.

Meanwhile changes are taking place with bewildering rapidity. The sedan-chair is giving place to the electric tram and the automobile. Buildings of wood and sun-dried brick are replaced by skyscrapers; the little shop is spreading out into the department store. These are symptoms of the transformation in outward things that the country is undergoing, and they symbolize an inward reconstruction even more remarkable.

China and the Western Nations

The white race, composing one-third of the world's population, has come to dominate three-fourths of the world's area. Its intelligence is admittedly great and this has given it the lead in all material progress. To it are due the advance in knowledge, the discoveries of exploration and of science, the practical inventions that have made the modern man's conquest of nature so superior to the condition of life in medieval and ancient times. But this advance to rulership of the world has been accompanied by so much arrogance, ruthlessness, and brutal cruelty as to arouse the bitterest hate and most far-reaching race antagonism known in the history of mankind. Rapine, murder, and a constant appeal to physical force have characterized Europe's intercourse with China in recent times. It was not until they had well earned the title that Europeans were called " foreign devils " by the Chinese. The outrageous behavior of Europeans toward China is mainly responsible for Chinese feeling against Europeans. In a less degree this applies to Americans also. Money-making and land-stealing seem to the Chinese the principal objectives of foreigners. The Chinese are a reasonable people; they have little inherent race

prejudice; their feeling against foreigners is mostly justified resentment. China has been treated by the Western nations as an inoffensive traveler is treated by bandits, she has been "held up," bullied, intimidated, robbed of territory and "concessions" and anything else that the bandits coveted. There has been no more disgraceful spectacle in the history of the world than this conduct of "Christian" nations. And these same predatory peoples have added insult to injury by uniformly treating China and the Chinese as inferior. A sign in one of the foreign compounds of Shanghai is typical: "Chinese and dogs not admitted."

The war that England waged against China in 1842-3 will always be known as "the Opium War," because the result of it, if not the object, was the forcing on the unwilling "heathen Chinese" by "Christian England" of a traffic that all enlightened China deplored and hated. To this day, the Government of Great Britain has refused to undo that wrong.[1] Between 1885 and 1900 Western Powers vied with each other in grasping demands on Chinese territory and wealth. Ports and "spheres of influence" were extorted by threats, and millions of indemnities were exacted on various pretexts. The dismemberment of China and its division among European nations was openly discussed in diplomatic and political circles. Probably only the great European war saved China from such a fate, and opened to her the opportunity to recover her national integrity and security. Japan was not behind her European exemplars and nearly

[1] The first symptom of a sane and Christian policy has been shown within a twelvemonth. The Secretary of State for India, of the British Cabinet, announces that on advice of Lord Reading, the late Viceroy, India will cut down the exportation of opium by 10 per cent. each year for 10 years. By 1936 the Indian contribution of opium will have disappeared from the markets of the world. This will give opportunity for the readjustment of India's economic system, in conformity with the educated conscience of the civilized world.

succeeded in doing what they had failed to accomplish.[2] China has suffered many things, injustices and indignities, from European nations, and is now resenting them bitterly. The "yellow peril" of sensational journalists and politicians may become a real peril, if the white race continues its policy of exploitation and repression, regardless of justice.

But it is a relief to add that this chapter now appears to be closed forever, and a new one is now in the writing. The late war largely freed China from fear of foreign intervention. Germany, France, and Italy are unable to intervene effectively; Russia may also be discounted; while Japan's loss of her alliance with England since the Washington Conference has made her much more modest in her policy, if not in her ambitions. There will be no repetition of the Twenty-one Points. The United States has not only never had any desire to interfere, but has consistently opposed her influence to all interference projects, and defeated many of them.

Extraterritoriality

National self-consciousness is rapidly developing in China, and particularly resents "extraterritoriality," or those treaties that Western nations have exacted for the benefit of their nationals. These treaties have given missionaries a special status and peculiar privileges. Missionaries, if accused of any offense or injustice, can demand trial in a consular court, and the same privilege is extended to converts. Missionaries have special privileges of residence, purchase of property, exemption from taxation, and the like. China demands the abrogation,

[2] The story of the pillage of China is saturated with intrigue and corruption, deceit and trickery, selfishness and greed. It forms one of the most shameful and depressing chapters in the history of our times, and makes a mockery of Europe's sanctimonious championship of justice and fair-dealing.—*E. Alex. Powell, "Asia at the Crossroads," p. 181.*

or at least the reconsideration and revision, of these exemptions of foreign residents in the country from Chinese jurisdiction and taxation. The Washington Conference of 1921 agreed that an international commission should investigate the subject and recommend appropriate action by the nations there represented. The nations were very tardy in fulfilling this obligation, but a commission was at last appointed, and late in 1926 made public its report. It recommended the abolition of extraterritoriality by a progressive scheme, the principal points of which are, that China shall first establish a judiciary and legal code worthy of confidence; in return for which Western nations should permit their nationals to be tried in Chinese courts and submit to Chinese taxes. It should also be borne in mind, in thinking this question through, that the treaties were concluded at a time when there were but five treaty ports, and the number of foreigners involved was very small. Now the number of treaty ports and towns exceeds fifty—practically all China has been opened to foreigners—and the number of residents has mounted far into the thousands. All this adds to the gravity of the situation and the difficulty of solution. But Western nations cannot much longer delay response to China's demands that she and her people shall not be treated as inferiors; that the attitude of Nordic superciliousness shall be abandoned; that extraterritoriality shall come to an end; or other nations must be prepared to suffer the consequences of their policy of spoliation, injustice, and hatred. The world must learn the lesson that, as one of our humorists has said, the way to deal with the yellow races is to treat them "white."

There is no doubt that imperialists in Europe and America have attempted to use the missionary enterprise as an agency for securing control of the resources of that vast and rich country, and this has put missions and mis-

sionaries in a false position before the Chinese people. There is but one course, and that is for missions and missionaries to refuse this alliance. While those on the field are not unanimous, the majority of them and the majority of boards at home are in favor of ending extraterritoriality and the gunboat régime. Missionaries in China have addressed a memorial to the Government of the United States requesting that there be no interference with the Chinese self-government under plea of "protecting the missionaries." They recognize the strength of Chinese national feeling against extraterritorial authority in their country, and understand perfectly the attempts of imperialists in Europe and America to utilize the missionary movement as an agency for securing plutocratic control of that vast and rich country.

The heroic age of missions is by no means past, and many missionaries are bigger than their "message." They no longer desire the protection of treaties signed at the cannon's mouth and enforced by shells and bayonets. They are willing to trust themselves to the justice of the Chinese; they are not afraid to commit themselves and their property to the people to whom they are offering Christ as Saviour; and if the event proves their trust ill-founded, they are ready to die for their faith as thousands have done before them. A religion that goes with a Bible in one hand and a rifle in the other will never win China, and they know it. The Boards at home are coming to the same understanding. At a meeting of executives held in New York in October, 1925, hearty approval was given to efforts to revise treaties and abolish extraterritoriality "at an early date," as well as disclaiming any desire for special treatment for missionaries and their converts in any future treaties. They also asked that "the principle of religious liberty should be reciprocally recognized between China and other nations." This ac-

tion, though unofficial, without doubt represents accurately the temper in which missionary Boards generally will face this problem and seek its solution. It is the best possible augury for the future of Chinese missions.

A few weeks later the British missionary societies, in a more formal and official way, announced that they had approved

> resolutions expressing their desire that their future legal rights and liberties, instead of depending on existing treaties between China and Great Britain, should be those freely accorded them by China as a sovereign power and mutually agreed upon in equal conference between the Chinese republic and Great Britain.

This, however, seems rather to point to the negotiation of a new treaty than the abrogation of all special treaties in behalf of missionaries, which is the American policy. It does mark a distinct advance, nevertheless, and implies the surrender of extraterritoriality so far as missionaries are concerned.

The greatest obstacles to the solution of China's problems, especially her relations with other nations, is that, politically speaking, there is no China. For the present China is merely "a geographical expression." Its condition is chaos—no efficient government and small prospect of any. With what or with whom are other governments to make treaties, and what assurance is there that treaties will or can be observed when made? It is this that gives pause to all proposals for settlement. The political leaders of China do not wish peace or unity, because these would involve surrender of power and perquisites that they now enjoy or hope to attain. The prevailing system of chaos exactly suits them, until some one of them becomes strong enough to establish a despotism, perhaps under the forms of a republic, perhaps of another monarchy. The Chinese have as yet shown no capacity for self-government; with a strong democratic

spirit they seem unable to establish political democracy. Can they do it? In a country where everybody fears and distrusts everybody else, and with only too good reason? The fine art of the "double cross" prevails in China as in no other country on earth, and while that remains true progress toward stable government appears hopeless.

Recent events, however, make it possible, even probable, that a stable government will soon be established in Southern China, with its headquarters at Canton; and its authority may eventually be extended as far as the Great Wall. Should this prove to be the case, some of China's chief present problems would vanish and satisfactory relations with other nations would be quietly established.

THE QUIZ

How large is China? How many provinces has it? What great rivers divide it? How does North China differ from the South? What is the population? Is China overpopulated? What is its great lack? How do the people get their living? Is there much mineral wealth? Are there manufactures? What changes are taking place among the people? What is the condition of women and children in industry? What concern of ours is all this? Are women obtaining more freedom today? Is the civilization of China old? Older than that of Europe? Why then is the country so backward? Are the Chinese a strong race or a weak? What things in China seem queer to us? Do our ways seem queer to them? Which are right, their ways or ours? Can we learn anything from them? Do all Chinese talk alike? Have they a literature? How many can read and write? Have they games and amusements? Why is the Chinese language so hard to learn? Has anything been done to make it easier? What do we mean by "the

Chinese Renaissance"? Who is the leader? What is he trying to do? Are educated Chinese acquainted with European and American books? Is there a Christian literature in China? How do the leaders describe the Renaissance? What do we mean by the New China? How did it come about? How do the Chinese differ from the Hindus? What is fundamental in their religion? Can Christianity tolerate ancestor worship? What did Confucius teach? Is Confucianism a religion? What is Taoism? Is there any good in it? Are there many Buddhists in China? What changes have been made to adapt it to the Chinese? Are there Mohammedans in China? Are they like other Mohammedans? What can be said of the ethics of China? Is the pragmatic test decisive? What about the character of the Chinese people? Their private morality? Public morals? When did the Revolution occur? Was it permanent? Why did it fail? What was the real significance of the Boxer uprising? When was the Republic proclaimed? Is it a real Republic, and if not, why? Is China now changing rapidly? How have the "Christian nations" treated China? Has England's opium policy been right? Is it any wonder that the Chinese hate the "foreign devils"? What are extra-territorial rights? Should our missionaries claim such rights? What is doing to change the system? How has the missionary enterprise been misused? What must missionaries do? What is the great difficulty in solving China's problems?

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VII

MISSIONS TO THE CHINESE

The General Enterprise

Nowhere is it more important to study missions as one great movement. "Missionary comity" has its merits and its defects, but for various reasons it has been less operative in China than elsewhere. All religious bodies of Europe and America, like the commercial interests of both hemispheres, have rushed into this country, eager to be first to occupy and foremost to exploit. The consequent confusion in the Chinese mind as to what Christianity is and what is its purpose in thus invading the country, is greater than in any other land. The character of many "Christians" has done not a little to obscure the meaning of the gospel message and hinder its reception by Chinese. The lives of many Westerners in China are an outrage on the best ethics of the natives and a libel on Western civilization.

There is some evidence of Nestorian missions in China as early as the seventh century, but they did not exert any traceable influence on the stream of Chinese civilization. Monasteries were founded, episcopal sees established, but all results of these labors disappeared. In the seventeenth century the Jesuit Ricci began a mission in Nanking, where he died in 1610. The Dominicans entered the country in 1631, and the Franciscans in 1633. The latter are said to have attempted a mission as early as 1294, but this is doubtful. In the seventeenth century these Roman missions prospered, and by 1669 there were said to be 300,000 baptized Christians in China. The preaching of the gospel was legalized by a Chinese em-

peror about 1720. The Roman Church has now over fifty bishops and more than a million native Christians.

The first Protestant missionary was Robert Morrison, a native of Northumberland, who was sent out by the L M S in 1807. He had to go by the way of New York, and arrived at Canton, September 7. The Chinese looked on him with great suspicion; they could not understand why a foreigner should be there who was not engaged in trade. To allay suspicion he wore the Chinese garb and lived after the native manner. He had difficulty in securing teachers, and so made slow progress with the language, but finally acquired an unusual mastery of it. As he was not permitted public preaching, he held Sunday evening services in his own house, attended at first only by a few English and American residents, but after a while by a few Chinese. A lifetime of earnest labor was rewarded by little fruit, and at his death in 1834 but ten Chinese converts had been baptized. He gave himself mainly to literary work, and in 1809 was engaged as official translator by the East India Company, at a salary of £500, which was later much increased. This freed him from dependence on the missionary board and gave him means to aid many literary and educational projects. His great work was the making of a complete version of the Bible, begun by an anonymous Catholic translator; and a Chinese Dictionary, in six quarto volumes, published in 1823 by the munificence of the East India Company. These were contributions of very great value, though they have been since superseded by improved books, as later scholars have made progress in mastery of the Chinese language. Morrison spent 27 years in China, and with a great labor and sacrifice laid strong and deep foundations on which Protestant missions have ever since built.

In 1829 the A B C F M sent out Rev. E. C. Bridgman

to supervise a translation of the Bible. He proved to be an accomplished diplomat, as well as missionary, and was at one time secretary of the American legation. S. Wells Williams, who went out as a lay printer and established a mission press, became one of the most scholarly of American missionaries. He did a great work in providing a Christian literature; was secretary of legation at Peking for several years, and at one time *chargé d'affaires;* and returned to spend his closing years as professor of the Chinese language and literature in Yale University. The Protestant Episcopal Church sent out two missionaries as early as 1835, but its effective work began with the consecration of Rev. William J. Boone as missionary bishop in 1864. It has been specially active and successful in its educational work; and Boone University and St. John's College are among the best mission institutions. The Presbyterian Board sent missionaries to China in 1837, and later adopted Canton and Shanghai as its chief stations, whence the work has branched out widely in many directions. Dr. John Livingstone Nevius was one of its outstanding early representatives, 1853-93, and was notable for his insistence on the policy of self-support, not as an ultimate aim but as the only right method from the beginning. Employing converts as workers and paying them with foreign money, he said, encouraged hypocrisy, mercenary spirit, and dissatisfaction among Chinese Christians, while it also aroused suspicion and enmity among pagans; and even when apparently successful produced a hothouse and unhealthy growth of Christianity. The experience of many years has given only too much confirmation to this view, though Boards and missionaries have been slow to learn, and are still not more than half convinced.

The work of the American Board has been very successful. One of their later appointees, Rev. Watts O.

Pye, a Minnesota farmer boy, went to the Fenchow station in 1907, learned the language so that he "speaks it like a native," and took charge of the Shansi district, on the far side of the Yellow River, which has a population of 8,000,000, and is one of the wildest regions in the world. He explored his field thoroughly, the first white man to do so, mapping the district, taking levels, measuring grades, taking note of mineral deposits, etc. His was the first real map of the region, and has been of invaluable service to all who have had occasion to enter it. He made converts, trained the promising among them and sent them out to evangelize the district. Prominent men, influential citizens among the Chinese, have been won, and the churches established are self-supporting. The work has extended beyond the Chinese Wall into Mongolia, where Mr. Pye has made tours and preached to large congregations. Christian churches have been found to be the best protection against banditry, and influential Chinese who have not themselves accepted Christianity are favorable to the missionary cause because of its observed effects. So, if there is in the coast cities an anti-Christian drift, in the interior there is a counter-movement wholly favorable to the progress of Christian missions.

The China Inland Mission was established in 1865 by J. Hudson Taylor, formerly missionary of the Chinese Evangelizing Society and afterward an independent worker. It has had three principles: (1) To use volunteers from all evangelical bodies; (2) that missionaries should be guaranteed no salaries; (3) that no solicitation of funds should be practised, but reliance should be had on voluntary subscriptions in answer to prayer. The official statements of the society would lead one to think the plan had been triumphantly successful; but other missionaries know that workers of the C I M have often been

in desperate straits and would have starved but for aid from other workers. The Mission has done an immense amount of exploration and pioneering in central and western China, under great difficulties and hardships, mostly unnecessary. In 1903 the C I M had 509 stations in 18 provinces, with 763 missionaries and 541 native workers, and over 90,000 converts have been baptized.

Baptist Missions—Bangkok

The first mission to Chinese was not originally intended for them, but for the people of Siam. Rev. John Taylor Jones was sent to Bangkok in 1832, where there were many Burmese and Chinese as well as Siamese. He had already been a missionary in Burma and learned the language; hence he could preach at once to the Burmese. He learned the Siamese language, compiled a dictionary, and translated portions of Scripture. In December, 1833, three Chinamen were baptized, and one of them became an active worker among his countrymen. In 1834 William Dean and wife reenforced the mission. A press was established with both Siamese and Chinese types, and a part of the New Testament was printed in 1837, though not completed till 1844. A chapel was built in 1839, and work continued among both Siamese and Chinese. Mr. J. H. Chandler was added to the mission in 1843, a layman and a printer, who was also a fine general mechanic. He not only established the press on a better basis, but became an aid to the king of Siam, introducing important mechanical improvements, including a steamboat on the river Menam. The destruction of the buildings by fire and the death of Doctor Jones in 1851 were two heavy blows from which the mission rallied slowly. In 1874 occurred large additions to the outstations and in Bangkok, 11 baptisms in one, 17 at another, 84 at a third; and the following year 90 were baptized. Doctor Dean

labored there 50 years, during which time royal decrees permitted liberty to missionaries and Siamese subjects in religion. But the field did not advance in fruitfulness; many missionaries were transferred to China and finally Siam was relinquished as a mission field.

South China Mission—Swatow

The first mission to the Chinese in their own country was begun at Macao, a town at the mouth of the Canton River, about 40 miles west of Hongkong, which has been a Portuguese settlement since 1557. Here Rev. J. L. Shuck won a few converts, but when Hongkong was ceded to the British in 1842 the mission was removed to that town. A grant of land was obtained, and two chapels were erected, an English resident paying most of the cost. A church was organized in May, and the first Chinese convert baptized. China proper had hitherto been closed to missionaries, but now five treaty ports were opened for foreign residence and trade: Canton, Amoy, Fuchau, Ningpo, and Shanghai. These naturally became the bases of missionary operations. In 1861 Swatow was added to the open ports, a city at the mouth of the Han River, 175 miles northeast of Hongkong, one of the chief trading ports of China. This soon became the recognized center of Baptist missions in South China. Hongkong was relinquished to the Southern Baptist Convention in 1847, they purchasing the property at a fair valuation and taking over the work in that region. In 1844 a treaty between the United States and China provided for the erection of chapels and hospitals in the five open ports. The establishment of outstations in the surrounding country, though not strictly according to treaty law, was winked at by the Chinese government, and so the chief obstacles to mission work melted away. The Swatow mission is inseparably connected with the name of Wil-

liam Ashmore; father and son have maintained an uninterrupted connection with it from the arrival of the elder at the station in 1863. It has become one of the best organized of our missions, and its converts have from the first been trained in self-reliance and self-support. Since 1870 the native churches have been undertaking support and direction of their pastors. All connected with the outstations were for some time reckoned part of the Swatow church, but they have been encouraged to become independent churches and are learning to stand alone. Perhaps the work of most lasting benefit done by the elder Ashmore was the making of a colloquial version of the Scriptures. In this he had the help of Miss Adele M. Fielde, who also for many years organized and directed a corps of Chinese Bible-women, who were one of the most effective evangelizing agencies of the mission. Besides the great advantage of being in the dialect actually spoken in the district, these various " colloquial " versions are printed in a romanized type, thus making it possible for illiterate Chinese to learn to read their own dialect in fewer months than the years previously required to get a reading knowledge of Chinese in the native ideographs.

In 1918 an earthquake and fire destroyed a large part of the business section of Swatow. In rebuilding, the Chinese greatly improved that part of the town, widening streets and erecting more substantial buildings. Rev. Jacob Speicher, one of our missionaries there, saw the opportunity and seized upon it. Under his leadership the little chapel formerly there was replaced by a six-story concrete building. The ground floor is mostly rented and so provides for the cost of maintenance. Above are a large auditorium, classrooms, lecture-halls, and all the equipment of an institutional church. Leading business men of Swatow, recognizing the social value of the service rendered, are contributing liberally to its support. In the

report for 1924, a varied service is described: the auditorium meetings were attended by 120,000 people; 700 pupils were enrolled in the various classes; a health campaign reached 14,000 persons. Kindergartens, night-schools, athletics, a dispensary, describe some of the numerous activities. This church and the Tabernacle in Tokio are considered the best-equipped and most successful plants in the Orient.

Back from the sea, in the Swatow district, are a highland people known as Hakkas, "the strangers," appropriately so called, as they differ in many ways from other Chinese. The women have never bound their feet and dress otherwise than Chinese women in general. The men are stalwart, brave, and intelligent, well adapted for leadership. They live largely in country houses, and there are no large towns among them. Less has been done for them than for the Chinese along the coast, probably because they were less known and less accessible for a long time. But one of their number became a Christian about 1880 and began evangelizing his own people. Rev. W. K. McKibben with his wife, of the Swatow staff, was assigned to labor among them, which he did with considerable success. Something like a mass movement has been developing among the Hakkas in recent years. The missionaries have been overwhelmed with inquirers, many coming from the upper classes, the literati and people of wealth. It seems as if an adequate missionary force could reap a large harvest in this field, but so far the Board has lacked means to prosecute the work adequately.

East China Mission—Ningpo

Ningpo was one of the five opened ports of 1842. It lies near the mouth of a river, in latitude 30°, and has a population of 250,000 or more. It was occupied as a mission station in 1846, and a church was organized the

following year. In 1849 services were begun on the island of Chusan, about 30 miles distant, where there is a population of between 50,000 and 100,000, up to that time unevangelized. The first baptism of a convert at Ningpo was in May, 1849, and in 1857 the church had increased to only 18. Dr. Josiah Goddard was one of the most effective early workers, and in time his son followed him. The elder Goddard completed a translation of the New Testament in 1853 and most of the Old Testament before his death in 1854. By 1862 the number of Christians at the various stations had risen to about 100, and now a theological class was formed for the training of a native ministry. Hangchow, a city of 400,000, was made an outstation in 1867. The early converts of this mission had many trials because of their insistence on observing the Lord's Day; workers were discharged by their employers, and even persecuted; but the people and magistrates became increasingly friendly. The Chekiang Baptist Association was formed in 1872, with 23 delegates present from six churches. Four churches of the S B C mission united with this association in 1881. A former "Central China Mission" has been consolidated with the East.

West China Mission

A station was opened at Suichaufu in 1889 by William Upcraft and George Warner. Mr. Upcraft had been in the employ of the British and Foreign Bible Society and had learned the language and customs of this region. The Baptist young people of Minnesota became responsible for the support of Upcraft when he was appointed by the Missionary Union. Other stations were opened at Kiating and Yachow. The difficulties and dangers of this work in West China were great in these first years, and for a time missionaries found it advisable to wear

Chinese clothing and live native fashion—a practise since discontinued. Mr. Upcraft was pledged to evangelization—pastoral labor was to be supplied by natives—and he made many long and adventurous journeys, carrying the gospel message into regions hitherto inaccessible. He had some medical skill and this often made for him an effective approach to people who might otherwise have proved hostile. The province of Szechuan, which is the field of this mission, is a fine country, with a fertile soil, a good climate, beautiful scenery, and is inhabited by an intelligent, well-to-do people. The CIM had a few workers there, but it was practically a new field. The West China mission has four centers: Yachow, Chengtu, Kiating, and Suifu. Rev. H. J. Openshaw has held evangelistic campaigns in all. Chengtu has an ordained Chinese pastor.

Missions of the SBC

When the Southern Baptist Convention was organized, in 1845, two former missionaries of the Foreign Mission Board who were from the South, decided to work with the new organization. They were J. L. Chuck and I. J. Roberts; and they gave the first start to the *South China Mission,* with headquarters at Hongkong and Canton. This field has an area almost equal to the three States of Louisiana, Mississippi, and Alabama, and three dialects are spoken on it—Cantonese, Mandarin, and Hakka. In 1846 Rev. Roswell H. Graves was sent to this field and gave to it a long life and many-sided service. His work as traveler and preacher was great. In a single year he traveled 1,600 miles on Chinese boats and distributed 9,658 tracts, preaching all along the shores. He had taken a degree in medicine and found plenty of opportunity to practise the art of healing. His literary labors were as important; he compiled two hymn-books for the Chinese,

wrote books on *Parables of Our Lord, Scriptural Geography,* the *Life of Christ,* and a text-book on homiletics for his class of native preachers. In the intervals of these occupations he found time to translate parts of both Old and New Testaments.

The first church building was opened in Canton April 5, 1863, and in 1800 a new mission house was built there. In that year there were 70 baptisms; the following year the church numbered 357. From 1896 onward a mission boat named " Bearer of Blessings " was a great help. The Canton church became self-supporting in that year also. This mission has been extended among the Hakkas and been quite successful; in 1899 they had between 400 and 500 converts. A great step forward was the formation of the China Baptist Publication Society, in 1898, in the support of which all the Baptist mission stations in China unite as a common enterprise that is doing a great work in publishing and circulating a Christian literature. A new building is projected in connection with this station, to be known as the Graves Memorial.

The *Central China Mission* was begun in 1847 by Rev. Matthew T. Yates. Its field is the province of Kiang-su, approximately the size of Georgia. Shanghai is its central station, the most important of the treaty ports, at the junction of two large rivers, with a population of nearly 1,000,000. It may be described as China's New York and Washington in one. It has long been the chief missionary center of China, many American and foreign missionary societies having their headquarters here. Colleges, publishing houses, and hospitals have accumulated. Doctor Yates labored here more than 40 years. A church of ten was formed in November, 1847, and a few years later a house of worship was built with funds collected by Mr. Shuck in America. It was a large and striking structure, and when destroyed by fire in 1862 was rebuilt

with money contributed in Shanghai, an eloquent testimony to the progress Christianity had made in that city. During the Tai-Ping rebellion, which raged about Shanghai, Doctor Yates was compelled to confine himself to literary work; and he compiled a Chinese dictionary and wrote many tracts. Later (1887) he completed a version of the New Testament in the colloquial Chinese of the district. The mission property was destroyed during these disorders, but an indemnity was secured and rebuilding followed. Aggressive work was resumed after the rebellion was subdued and was remarkably successful. A Baptist Association, the first in China, was formed in October, 1881, with 13 churches represented. A Central China Missionary Conference was organized in November, 1892.

Great progress toward self-support has been made in this field. In the Chekiang-Shanghai Association, only sixteen of the forty buildings used for church services are rented; the other churches own their own houses. Nineteen of these are new and only four of these have been built by funds from America, the rest by the local churches. All the officers of the Association are Chinese, and though the missionaries still have much influence, they strive more and more to efface themselves and encourage the Chinese Christians to take full responsibility for the work and carry it on by themselves. Naturally, the teaching force of Shanghai college is prominent in this association. A home mission work is carried on by this body in Siaofong, a remote corner of Chekiang, under a Christian Chinese layman, lately ordained to the ministry and put in full charge. It is things like this that warrant the hope that not long hence Chinese Christianity will stand on its own feet, and that country will be evangelized by its own race.

In the Shantung province, 500 miles from Shanghai,

the *North China Mission* was begun in 1860, by Rev. J. L. Holmes and wife, with Tungchow as the chief station. A church was organized there in October, 1862, and two years later it had 18 members. Rev. T. P. Crawford and wife joined the mission in 1863, and served with much success for thirty years. Then differences of opinion developed on the field as to the best methods of missionary work, which led to the severance of his relations with the Board. Several other missionaries resigned, and joined him in 1892 in forming the "Gospel Mission." It was the policy of these missionaries to live like natives, constantly to itinerate and preach, build no chapels, establish no schools, and hire no native workers. They also held that missionaries should be supported directly by the home churches, the Board acting only as treasurer and exercising no direction or control. This controversy and schism crippled the mission for a time, but it rallied and even made a great advance, especially after the China-Japan war (1895). During that conflict the mission did an excellent Red Cross work, which was rewarded by much gratitude and confidence from the Chinese people, with whom missionaries were brought into closer sympathy. The mission suffered again during the Boxer troubles, but only in destruction of property—no missionary lost his life and only one native convert.

A Declaration of Independence

In the autumn of 1925 the A B F M S received a communication from the native churches of China that marks a new era in the religious history of that country. Their Convention, representing 5,000 native Christians within our South China field, appointed a council of 80, to have the administration of their affairs hereafter, with only counsel from the missionaries, but no authoritative direction. They hope by this action to diminish the opposition

roused among the Chinese by the anti-Christian movement that began in 1922. Concerning this feeling they said:

During the months of April, 1922, there was organized in Peking the anti-Christian movement, which soon spread to other cities in China. They brought charges against Christianity, claiming that the Christian religion strangles independent thinking and fosters capitalism; it is in direct conflict with modern science and socialism. Christians are called "foreigners' slaves," "hunting dogs to the foreigners," etc. . . Not long ago, Great Britain and Japan committed very unrighteous and cruel deeds in Shanghai. This occasioned the people to speak ill all the more against Christianity, claiming that the Christian religion destroys the national character of its converts, they are denationalized and the churches are "factories" for the production of "homeless slaves." Missionaries are said to be "forerunners of invaders" of China, etc. Thus it is simply true to say that under such conditions it has become very difficult to carry on the work and affairs of the Christian church.

The important features in the new policy are these:

The planning and administration of the work in all phases should be handed over to the Chinese Christians who must assume the responsibility, that the self-governing, self-sustaining, and self-propagating spirit may be encouraged and developed.

Inasmuch as the preaching of Christianity in China is under the protection of the treaties secured by foreign powers, people suspect that Christianity represented by foreign missionaries has a close relation with politics. Thus all the churches in the Ling-Tong district are called the "Great American Church." Since it is impossible to clear up the misunderstanding existing in the minds of the non-Christians, the Chinese church should now declare independence and cease to depend for its life upon the protection orginally secured under the treaties.

Regarding financial support from the Mission Board, the Mission and the Ling-Tong Baptist churches should make a careful study as to the best use of the money. Under present circumstances, the Ling-Tong Baptist churches find it necessary to request a continuance of financial aid but such aid not conditioned upon foreign control.

This new policy was received with sympathetic approval by the Board and by Baptists generally in the homeland. It was recognized as a most hopeful symptom

of spiritual health in the Baptist churches of China. This desire to stand on their own feet, and to conduct their Christian propaganda in their own way, shows to what extent Christianity has ceased to be a religion of foreigners and is becoming a religion of the Chinese people. For such an advance as this American Christians have been praying and hoping for several generations; and why should they be dismayed now that their prayers are being answered?

English Baptists in China

The B M S has concentrated its efforts in the central and northern provinces of Shantung, Shansi, and Shensi, each approximately the size of Great Britain. Timothy Richards began work in 1875, selecting as his base Tsingchow, a city of 30,000, next in importance to the provincial capital, Tsinan. It is a city famous in Chinese annals, the home of Mencius, the most celebrated disciple of Confucius. Alfred Jones joined him the following year and they became the twin founders of the mission; they mean as much to this part of China as Carey and Marshman mean to India. Shantung is regarded by many as the key province, and the gospel has won special triumphs there. It is a wide plain of 700 miles, fertile, but subject to disastrous floods and droughts. By their relief-work services in such times the missionaries made their way into the hearts of the people. The faith and patience, zeal and endurance of the converts were often severely tested, but even the Boxer movement of 1900 was not more than a temporary check. Nevertheless, it was very serious; some 120 native Christians lost their lives, but most of the Shantung missionaries were safely escorted to the coast, while all in Shansi were killed.

Self-support has been practised by the churches of this province from the first; the motto of the missionaries was,

"No cash, no consul." The churches of Shantung have grown to 7,000 members, while in the three provinces there are now at least 10,000 Christians. The Shantung Baptist Union, organized some years ago, now manages successfully the affairs of these churches—the problem of devolution has already been solved in this mission. Progress in Shansi and Shensi has been slower, partly due to the fact that these provinces have had fewer workers.

Educational work was felt to be a necessity from the first; an illiterate church would soon drift back into idolatry; besides, the children of Christians have an inherent claim to be educated. In 1924 there were 150 village primary schools, with 2,566 pupils. While care is taken to make the instruction thorough, special attention is given to character-building. Schools of a more advanced type were soon needed and supplied. One of these by 1904 had grown to college grade and is recognized as one of the best, a main feeder of Shantung Christian University. This fine institution was organized by Baptists and Presbyterians in 1904, and now has an Arts and Science College, a Theological Seminary, and a Medical School, with the latter also a Nurses Training School. Tsinan was chosen as the location, and just outside the walls a fine campus has been secured, on which have risen a series of buildings—dormitories, halls, library, and a beautiful chapel. Women were admitted to the university in 1923, and at once forty passed the entrance examinations. Good secondary schools for girls are, however, much needed. A dozen missionary boards now cooperate in supporting this institution, from which 1,000 students have already been graduated. There is also the Gotch-Robinson Training School for older men, who have already had some experience in Christian work; and from this many of the best evangelists and pastors are obtained.

The East China, South China, and West China Missions

Work for Chinese women could not be undertaken in the early years, as the first missionaries were all single men. But from 1893, when women began to join the mission, both married and single, this work was begun and has increased until it is one of the most fruitful and promising features. Medical work has also been actively prosecuted during recent years. There are many encouraging features. The progress in the other provinces promises to be more rapid henceforth. Observance of Sunday is increasing in China; the Government schools are closed but the tendency is to make it a day of rest and pleasure, not of worship.

The circulation of Christian literature has counted heavily in evangelizing this part of China. Timothy Richards gave half his life to the service of the C L S, whose work has been of the utmost value. Not only books on religion and ethics, but text-books and reference works for schools and scholars have been published and circulated in large numbers. Every enterprise would have languished but for this aid. Often the book goes where the missionary cannot go.

Educational Work

Persistent evangelism was the characteristic of Chinese missions in the early years; persistent education might be called its later feature. The importance of training Christian leaders among the Chinese was felt from the beginning. Morrison founded the Anglo-Chinese College at Malacca in 1818 and largely financed it during its early years of struggle. In 1845 it was transferred to Hongkong. Missionaries like Ashmore and Graves gave much time and labor to training native preachers, and their improvised classes grew in time into theological schools. Northern Baptists now maintain two such schools: the Ashmore Theological Seminary at Swatow, and one at

Shanghai that is now a department of the Shanghai Baptist College. The Graves Theological school at Canton is maintained by the S B C, as is the Bush Theological Seminary at Hwanghsien.

Other denominations have engaged in this work, which had a phenomenal development in the last three decades. There are today 13 theological schools in China, and all but three of these are the results of interdenominational cooperation—a truly surprising fact, paralleled in no other missionary region. Five of these schools conduct courses for graduates of colleges only, with 96 students, and three others have college students in attendance. The other eight require middle-school training, and have 295 students in attendance. Encouraging as these facts are, it still remains true that the proportion of advanced students to the Christian population of China is still too small. Are the missionaries at fault? Have they too much repressed Chinese leadership? We are always insisting on the need of native leaders. As they are produced are we willing to let them lead? Supplementary to these schools are 50 Bible schools for men and women, that are doing a work of great importance. The need of Bible-women in China is great, because women rarely attend public worship, being restrained thus far by custom, and so they have less opportunity than men to hear the gospel. Bible-women must take the message to the Chinese women in their own homes, at least for the present.

Northern and Southern Baptists unite in supporting the Shanghai Baptist College, one of the finest institutions of the kind in China. Its buildings are unsurpassed —eight large structures and twenty smaller, in a campus of fifty acres. Among the buildings are Haskell gymnasium, Science Hall, with well-equipped laboratories, and a Women's Hall. The college activities are much like those in America. Its students number 700 and its faculty 66,

about equally divided between natives and foreigners. Besides the arts department, with 300 students, there is a middle school with 250 and a theological department with 25. Hardly a student is graduated who is not a Christian, and from 50 to 150 conversions occur among the students every year. Fully half of the Shanghai faculty (and the same is true of Judson College in Rangoon) are Orientals, many of them graduates from American colleges and theological schools. Among the many who are prominent in Christian work in China, two graduates of Shanghai may be mentioned: Herman Liu, general secretary of the Y M C A, and H. C. Ling, a B. D. of Rochester Theological Seminary and M. A. of Columbia, who has been appointed by the Chinese Baptist Convention of South China to general direction of evangelistic work. A new science building has been completed recently, at a cost of $85,000 (the prewar estimate was $50,000). Much building in all our missions has had to be postponed, and it will require a decade or more to complete plans already of long standing.

The Kaifung Baptist College, in a city of that name, is supported by the S B C. It has a beautiful twelve-acre campus, large dormitory, chapel, and several other buildings. It is strategically located in the province of Honan, in the midst of a population of 35,000,000, and its field is approximately the size of Kentucky and Tennessee. There are only three other Christian schools of like grade in the province.

Baptists also cooperate with the other evangelical missions in the conduct of a number of institutions of college grade. Ginling College for girls, at Nanking, occupies a beautiful new campus that is a delight and an inspiration. Students come from eleven of the 18 provinces and from 34 different preparatory schools. Among them are 110 Christians, belonging to ten different denominations.

Four Chinese women are members of the faculty, three of them alumnæ of Ginling. Chengtu, in the province of Szechuan, is the cultural heart of China—a city of 500,000 people, with paved streets, electric lights, and other modern improvements. A University is located here, and Chengtu College is affiliated with it. It occupies a campus of 100 acres, and has seven attractive buildings, in which the Chinese style of architecture has been followed, the result being quaint and unique. Van Deman Hall is a Baptist dormitory. Besides the arts department, the College maintains a normal school and a middle school; and there is also a school for the blind. The College has 47 students, and the University over 600. There is a good religious life among the students, and the entire province is feeling the influence of this institution.

The secondary schools of the Chinese mission have had a phenomenal growth. Thus Kaying, in the heart of the Hakkas, had 120 students in 1915, while in 1921 the number had increased to 530, of whom 250 were in the academic grade. A later report says that 140 girls are now in this school. Wayland Academy at Shanghai has a good location in the heart of the city, but its buildings are old, plain, and rather inadequate. The Baptist women of the East Central District gave a new building as a jubilee gift to the Riverside Academy at Ningpo. The Presbyterians and Baptists jointly carry on this fine institution. The Abigail Scott Memorial at Swatow for girls is another school of high class. A boys' academy at Hanchow is of equal importance in its field. Altogether our Baptist missions are responsible for 265 schools, with an enrolment of 8,455.

Extent of the Work

All Protestant missions have been active in educational work. In 1922 there were 7,046 schools and colleges giv-

ing a Christian education to 212,819 students. Not only ministers but educated laymen are demanded for the future progress of Chinese missions and for the welfare of China as a whole. It is an encouraging fact that already 44 per cent. of the teachers in these institutions are natives and the proportion may be expected constantly to increase.

There are now eighteen Christian colleges in China, according to a report (1925) made by the China Christian Educational Association. They show a large increase of students, faculties, and curricula in recent years. To date they have graduated 3,320 students, and there are enrolled in them 3,901, of whom 451 are women. More than 60 per cent. (2,430) are avowed Christians. The faculties number 818 members, of whom 412 are Chinese. Only 25.3 per cent. of the Christian students came from Christian homes. The Christian middle schools gave 74 per cent. of them, the government middle schools 15, and private schools the remainder. Of the 412 Chinese teachers, 25 per cent. have had advanced education in England or America, 33 per cent. are graduates of Chinese colleges, and 10 per cent. are Chinese degree men of the old school. Of the students, 2,426 are taking its courses, 327 science, 202 medical, 113 educational, 69 theological, 147 legal, 123 business, 16 engineering, 152 agricultural, 73 chemical, and 65 miscellaneous. Only 164 of the graduates are in the active ministry, but 353 are in social-religious work, 831 are teaching in Christian schools, and 333 are in medical work. According to a recent survey, the Christian schools of China are now furnishing 25 per cent. of the constructive leadership of the country.

Protestant schools are outnumbered by Roman Catholic, of which there are 3,578 with 144,344 pupils, while there are no more than 214,000 in Protestant schools, and

4,075,000 in Government. Appreciation of the work done by mission schools is growing among the Chinese. A conspicuous instance is the school at Ding Hae, under charge of Rev. L. C. Hylbert. One Chinese merchant gave $200,000; an endowment fund of $193,000 has been contributed by others, and a budget of $29,000 is wholly raised on the field.

Industrial education has not been neglected in Chinese missions, though it has perhaps not had proportional attention. A Christian Homemaker's school at Ningpo is giving training to 60 women and 20 children in the art of housekeeping. Similar schools are located at Huchow and Kaying. These have been established mainly through the agency of the Woman's Society and its workers. The new industrial teaching has the important result of helping Christian converts to forsake their heathen ways of living and become self-supporting and self-respecting members of the Christian community.

What China Is Doing for Education

China herself is making surprising progress in education. In 1905 the age-old literary examinations were abolished, and after the Revolution of 1911 rapid advance was made toward adoption of a modern system. The Chinese classics were eliminated from the curriculum and modern text-books supplied in their place. A ministry of education was provided, which oversees the administration of the system—at its head a vice-minister, four councilors, and three bureaus, one presiding over the three branches of the system: general, technical and professional, and social education. Each province has its Commissioner of Education. The plan contemplates a course of four years in a lower or citizen school, followed by three years in a higher primary, from which the student may go on to an industrial or normal school, or he may

go to a middle school for four years and thence to a university, where again he has an option of a four-years collegiate course, or a normal or professional school. A good deal of this scheme at present exists only on paper, but it will ultimately be realized in full.

While the standard of the Government schools is rapidly rising, progress has been retarded by the fact that the authorities have selected their English and American teachers in a haphazard way, and have given no security of tenure, but are constantly changing. This makes it impossible to secure a high grade of teaching talent. "Squeeze" is the bane of schools, as of every other public institution in China. But the Chinese leaders have been sufficiently aroused in behalf of education to be ready to do for state institutions more than any founded and conducted for foreigners can do. Thus Southeastern University, at Nanking, has a financial backing quite impossible for the Christian Nanking University to secure.

The Government University of Peking has a student body of 2,000, and the teaching staff numbers 190 Chinese and some 17 foreigners. Peiyang University at Tientsin and the Institute of Technology at Shanghai have departments of applied science, including medicine, and about 1,000 students. Schools of agriculture and forestry are maintained by the Government at Peking and elsewhere; and that at the Canton Christian College is perhaps the best in the country.

After the Boxer troubles, the various nations obtained heavy indemnities from China. The United States found a large surplus remaining over, after all proper claims had been adjusted, and at the instance of Secretary of State John Hay returned the balance to China, to be set apart as a fund for the education of Chinese in America. Fifty young men have been sent here every year and educated in our colleges and universities, where some of

them have won high honors. Still others have come on provincial scholarships and their own resources. But many thoughtful Chinese are beginning to question whether this is as much of an advantage as had been hoped and expected. They think their Chinese youth are becoming too much Americanized; when they return to China they find that they have lost touch with their own country and people. A remedy would be to require their young men to finish their college work before coming here; then they would be on the footing of Rhodes scholars whom we send to Oxford, fitted to profit by an American university training, yet so well grounded in Chinese culture as to be in no danger of over-Americanization.

On the site of the old examination stalls in Canton stand the buildings of the provincial normal school. Other normal schools of this grade have been established, but the demand for qualified teachers cannot be met for a generation; China needs 2,000,000, and there are perhaps 200,000 at present available. Graduates of the mission schools are the best present supply.

On the whole, the progress of China in twenty years has been nothing short of marvelous. In 1905 there were but 1,300 students in all schools of a modern sort, while today there are 150,000 public schools, with an attendance of over 5,000,000. There are besides estimated to be more than 1,000,000 in private Chinese schools—survivors of former times when all schools in China were private.

General Feng's School

An interesting experiment in native schools is that of General Feng Yu-Hsiang, leader of one of the revolts against the central Government of China, who has been widely proclaimed as a "Christian General," and was formerly a member of the Methodist Church of Peking.

He withdrew from that connection early in 1925, but in the later months of that year issued a prospectus of a theological school to train chaplains for his army. Candidates for admission must have been baptized and become acquainted with the elements of the Bible. Half a year is to be given to a preparatory course and another half year to a regular course, on completing which students will be given a diploma and an appointment as army preachers on salary. This is to be known as the Hung Tao or Vast Truth school. Food, clothing, and lodging will be supplied by the school, for the support of which General Feng apparently makes himself and his army responsible. This is a novel sort of school, the like of which is probably not to be found anywhere else in the world, and such an experiment in Christian education under native direction will be watched with great interest. It was announced at the time in American newspapers that on the Chinese New Year's Day of 1923, Methodist missionaries baptized 4,100 of Feng's soldiers. In an interview two years later, the General is said to have declared that 70 per cent. of his army are Christians, and 95 per cent. of the officers. He has 80 chaplains for his men, and the use of tobacco and alcoholics is prohibited. How far his projects are truly religious, and how far merely military and political, is yet an unsolved problem.[1]

Women's Education

The Chinese ideal of education for their women, until recently at least, was training in manners and morals, not instruction. Long ago Lady Tsao wrote books called

[1] One of General Feng's officers, General Chang, has recently given an order to the China agency of the American Bible Society for 8,000 copies of Bibles and Testaments for distribution among the officers of Feng's army. They are to be in half-leather and full leather bindings, and the cost of the order is $3,000. This indicates clearly that the Chinese are becoming increasingly ready to listen to the teaching of our Scriptures.

Rules for Women, Four Books for Girls, but few women could read them. Until the present generation, only one woman in a thousand could read, and even now in our Christian communities but one in 300 are literate. The first mission school for girls was opened at Singapore in 1825 by Miss Grant, an Englishwoman, who began with three pupils. The first school in China was at Ningpo in 1844 by Miss Aldersey, also English, which by 1852 grew to a group of 40. Girls in these schools were taught the common branches of our primary schools, together with needlework and the like. Soon there were girls' schools in many mission stations and among all denominations, but Chinese conservatism was for a long time a great obstacle. Parents had to be convinced that education was of any value for a girl, but after a while observation convinced many of its benefits. As schools grew in popularity, changes could be made, and self-support began. Some achieved this end by sale of embroideries, laces, etc., made by the pupils. The work was necessarily very rudimentary at first; there were no text-books, and these had to be gradually made and printed in Chinese. Teaching had to be largely memoriter; many pupils learned entire Gospels. The curriculum was gradually broadened, largely due to the demands of the Chinese themselves. English and music were introduced, and finally graded schools. Physical culture came last and has proved very beneficial. Graduates became teachers and now most teachers are natives.

Government schools for girls were not provided until 1907. In primary schools the law recognizes no distinctions of sex, and coeducation is general, though the number of girls in schools is still comparatively small. There are but nine middle schools reported for girls, with 622 students; but there are 5,203 girl students in normal schools. Until 1919, when the national University was

opened to women, there was no Government institution in which a Chinese girl could get an education of college grade, and only three such institutions under missionary auspices. The entire enrolment of women in colleges does not exceed 300. There is pressing need of educating Chinese girls, for there must be more Christian mothers and Christian homes to make healthy progress of missions possible. With all, the Chinese young woman is gaining liberty rapidly—as much perhaps as she is fitted to use wisely. As an evidence of the new order of things in China, it may be mentioned that in 1923 twenty Chinese young women journeyed unchaperoned to Japan, to compete for the Far East tennis championship! Girls have been active in recent student movements.

Medical Work

This has also been a prominent feature of Chinese missions from the first. Morrison, though he had no medical education, had considerable medical skill, and with help of a native practitioner conducted a dispensary. The first medical missionary was Dr. Peter Parker who established a hospital at Canton in 1834. Doctor Macgowan opened a hospital at Ningpo, in 1843. In a single year (1844) he treated 2,139 cases, of whom 1,739 were men. Doctor Barchett resumed the work thus begun, and made it an important adjunct of the mission. In 1877, a sample year, 7,500 cases were cared for. The work has extended until now we have ten hospitals at strategic points in connection with our missions. Other denominations are doing their share or more, so that there are now 426 Christian hospitals in 237 Chinese cities, with 16,737 beds, treating nearly 150,000 people every year. Besides these, are 244 dispensaries for out-patients. Training of nurses is going on in most of these institutions.

A Nurses Association has been organized, which holds

a national conference, conducts national examinations of nurses, and issues diplomas to successful candidates. There were in 1925 a total of 756 graduate nurses; and more than 90 schools of nurses were registered, with 1,600 student-nurses.

Several Baptist missionaries have won special distinction in medical work. Dr. W. R. Morse was a pioneer, the first to dissect a human body in Szechuan, professor of anatomy and dean of the medical faculty of West China Union University, the only medical school for 100,000 people. Dr. C. S. Gibbs is the Baptist representative in the college of agriculture and forestry at the University of Nanking. His special job is fighting animal diseases, particularly those to which poultry and silkworms are subject. He has developed a vaccine for rinderpest. Along with his field trips he conducts a successful evangelism.

But it becomes more and more evident that all help possible to be given to China from institutions of foreign origin is but a drop in the bucket; a Chinese medical profession is as much needed as Chinese ministers or Chinese teachers. The government established at Peking in 1906 the Union Medical College; this was originally a missionary concern, but Chinese were first invited to cooperate in its management and eventually to take over its complete conduct and support. It is a splendidly equipped institution and is rapidly training a competent corps of Chinese physicians. The China Board of the Rockefeller Institute has given large sums to the Peking Union Medical School and is founding a high-grade medical school at Shanghai, with which the mission hospitals will cooperate. The Margaret Williamson Hospital and medical school for women at Shanghai has been a union institution about five years. It has grown amazingly, both in student attendance and in buildings and equipment.

The school is one of the seven medical colleges recognized by the China Medical Association as of A grade. The William H. Doane Memorial Hospital at Suifu is in the center of a population of 2,000,000, and there is only one other like institution to minister to them. In most of the Baptist hospitals, notably those at Swatow, Ningpo, and Shaohsing, nurses are in training, to the number of about 40 in all. There are 200,000,000 women and children in China who need the help that graduates of these schools can bring them. Altogether, there are now 40 medical schools in China, of which nine are of missionary origin, the rest being government or private institutions. Of all these, however, not more than seven can be regarded as giving a medical training equal to that of the average American school.

There is a China Medical Missionary Association, interdenominational in character, with which we can and do cooperate in an attempt to teach preventive medicine to the Chinese people. The Government is waking to the importance of this work and a Council of Public Health Education is the result; it is already carrying on work in 19 provinces. The great need of this work becomes evident when we learn that the death-rate in China is 40 to 50 per thousand, compared with 14 per thousand in the United States.

Li Hung Chang, the greatest man China has produced in our day, once said, "If the missionary ever comes to the Chinese heart, the physician will open the door."

Notable Successes of Missions

Recent progress in numbers is very encouraging. Ordained Chinese ministers (1,305 in 1922) now outnumber missionaries (1,268). Inadequately trained as they are, their average culture is as much above the average in China as the ministry of any Christian country exceeds its

average culture. The literacy of the churches is high as compared with the population; 60 per cent. of men and 40 per cent. of the women can read the New Testament and the greater portion of members are found in those country places where popular illiteracy is greatest. There is remarkable progress in reaching Chinese women. Once practically all converts were men; now there are four women to six men in the membership of the churches. Sunday schools are comparatively recent, but are making gratifying progress, and are particularly valuable in those numerous villages where there is as yet no secular school. In three provinces the number of scholars exceeds the church-membership, and in three others equals it. The number of families all of whose members are Christian is rapidly increasing, making relapses into heathenism rare. Every year sees gain in self-support; salaries of pastors and other workers and cost of building erected being met by local contributions. Still larger numbers receive aid only in support of their pastor. More people of financial means are reached, and these contribute generously. Contributions from those still heathen, or at least making no profession of Christianity, are not unknown, especially for our school work. Chinese are forming and supporting home mission societies of their own and financing these themselves—a kind of activity recently begun, that may be expected to grow with the years, until the evangelization of China is wholly a native enterprise.

At the first missionary Conference in Shanghai, in 1877, it was found that missionaries were at work in 91 centers, had organized 312 native churches, which had 13,035 communicants; in all, 29 societies were at work, with 473 foreign missionaries. This Conference was followed by a great famine, in which from 9,500,000 to 13,000,000 are estimated to have perished. This offered a great op-

portunity to the missionaries, of which they availed themselves so well that distrust and opposition melted away before the good-will and service, and gratitude evoked by their ministrations took the place of former hatred. But this success raised a new problem, by bringing into existence a new sort of "rice Christians," and thereby stimulated missionaries and native churches to new effort toward the solution of the old problem of self-support. Progress continued at a fairly rapid rate, and the Chinese Year Book for 1905 gave the following facts: Societies at work, 64; foreign missionaries, 3,445; native helpers, 9,904; baptized converts, 178,261; schools, 2,196; enrolment, 42,546; hospitals, 166; in-patients, 35,301, out-patients, 1,043,858. British and colonial societies still take the lead, with Americans a good second, and Continental rather a poor third.

Christianity Becoming Indigenous

Considerable progress has already been made toward a native Chinese Church. In the first national Christian Conference (1907) there were 1,000 missionaries and no Chinese; in 1913 one-third of the delegation were Chinese. The salaried workers now outnumber the missionaries six to one, and during the last seven years have increased 95 per cent. The Y M C A has adopted a like policy, if indeed it did not lead the way: its national committee of 75 are all Chinese. In Shanghai, for example, of 36 secretaries but four are Americans; no addition to American secretaries has been made in ten years, and there is no present intention of adding others. The national Missionary Councils of former years have become National Christian Councils, which signifies much more than a change of names. The 25 Home Mission Societies are all Chinese, under native leadership exclusively, and native Christians are conducting propaganda with vigor. In

1918 a volume of 260 pages was required merely to list the Christian books, tracts, and periodicals.

All of this marks the state of progress toward a Christian Church in China that shall be indigenous, or at least acclimated. Administrative responsibility, the conduct of evangelizing and educational enterprises of all kinds must be transferred as rapidly as possible to representatives of the Chinese churches. For only as responsibility is thus laid upon them, will real abiding advance of Christianity be made. Self-government will beget self-support and healthy expansion.

Foreign missions are rapidly taking on a new spirit and assuming new form. Our objective is changing. We have fortunately lost a good part of our smug, complacent sense of superiority. We are not so much as formerly trying to impose a new religion and a new ethic on an inferior civilization, but trying to cooperate with an older civilization than our own in working out for itself an improved religion and ethic, retaining all that is good in the old and taking from us whatever of good it can assimilate. Ultimately we may hope that China will become Christian, but its Christianity will not be the Christianity of Europe and the United States; it will be a Chinese Christianity, adapted to the genius of that people and its ancient civilization. Western sectarianism, or denominationalism if one prefers that word, cannot be successfully imposed on the Chinese, nor is it at all desirable that it should be if it were possible. The West is no longer so proud of its achievements in that line as to desire their perpetuation.

The numerical strength of Protestant Christianity is still less than one in 1,000 of the population of China. Much territory is yet unoccupied. There are about 10,000 "evangelistic centers," but less than half of them have schools. There are from 140 to 175 cities with a popula-

tion of 50,000 or over, and in all but 18 of these there are now resident missionaries. Until now effort has been concentrated in cities, perhaps wisely, but the time is at hand for wider evangelization, since the result of missionary effort thus far is that 80 per cent. of Protestant Christians are found in towns of less than 50,000 and in districts more rural. There is little of overlapping of agencies now, as the principle of comity is generally recognized. After more than a century of missions, about 45 per cent. of China is still wholy unevangelized.

With 130 separate Protestant missionary bodies at work in China, even with "comity" there is obviously great loss from disunion. Missionaries cannot but emphasize too much the things in which they differ, aspects of Christianity that are purely Western, in which Chinese Christians cannot be expected to take much interest, and the heathen none at all. Tolerance and a spirit of fraternity are growing, but still need much encouragement. Christian schools should no longer be regarded as a bait to catch heathen children, and through them perhaps their parents, but as an educational enterprise entirely worthy in itself. The quality of the schools and their instruction is deficient in many cases. The best are still better than the Government schools, but many are not. The Chinese elementary schools are the worst, and private schools (including Christian) are much superior. China is building her school system downward from the top; it is useless to discuss this as a policy; it must be accepted as a fact. The middle schools and universities established by the state are of high standard; indeed, few of the missionary "colleges" are their equals. Numerically, the mission schools are already insignificant by comparison; it only remains to make them doubly significant in quality. This is not progressing so rapidly as it should be. If we fail here leaders of politics, commerce, and education will

more and more come from the Government schools, little influenced by Christianity if at all. Theological education is still weak, with the result that the native clergy is inadequate to present demands and is likely to become still more inadequate. Too much attention cannot be given to the training of a native ministry.

The Anti-Christian Movement

Christian missions in China seem to be slowing down, and a strong anti-Christian sentiment has recently developed. This is most manifest among the "intelligentsia" (it is only fair to say that they did not invent the name—it has been thrust upon them). Christianity has become identified in the minds of Chinese with the character of so-called Christians, and above all with the policy of the "Christian nations." The World War contributed greatly to the growth of this feeling; the spread of the teachings of Darwin and Marx and such of their later disciples as Bertrand Russell has tended in the same direction; the propaganda of Russian Bolshevists, though possibly much exaggerated, has doubtless been a factor of considerable weight. Students and professors in the state universities, many of them educated in Europe and America, are most prominent in a movement, whose object, as stated in one of their manifestos, is "to actively oppose Christianity and its various expressions with a nationalistic consciousness and a scientific spirit."

The educated Chinese understand only too well the attitude of American and European Christians to such problems as war, race prejudice, and industrial evils. They are not so much resolved to reject Christ as to reject "Christians." They fail to discover actual Christianity in the conduct of "Christian nations." They see few of the traits of Jesus in the "Christians" whom they meet, other than missionaries, and not always in them.

They discover no evidence that the Christian churches of America and Europe take Jesus and his teachings with any seriousness, any real attempt to make profession and conduct correspond. Many of them have seen for themselves what a "Christian civilization" is like, and they do not desire it for China.

The thirteenth Conference of the World's Student Christian Federation held in Peking, April, 1925, was the signal for an outburst of anti-Christian feeling among Chinese students. Groups of radicals opposed to Christianity were formed in many institutions, and they flooded the Chinese press with condemnations of the Federation and the Christian religion. Soon an All China Anti-Religion Federation was organized, and among its declarations was this:

> Of all religions Christianity is we feel the most detestable. One sin which Christianity is guilty of and which particularly makes our hair rise on end is its collusion with militarism and capitalism. So the influence of Christianity is growing stronger, day by day, when its forces become more triumphant and the methods of capitalism are more drastic. Christianity is the public enemy of mankind just as imperialism is, since they have one thing in common, to exploit weak countries. . . It is the intelligence officer of the capitalists and the hireling of the imperialistic countries. . . What they are going to discuss is nothing more than such tricks as how to uphold the world's capitalism and how to extend capitalism in China. We acknowledge this conference to be a conference of robbers, humiliating and polluting our youth, cheating our people, and robbing our economic resources. Therefore following our inner impulse we are organizing this federation and decide to declare war upon it.

Such allegations against Christianity cannot be dismissed as mere vaporings of disordered minds. Nor is it sufficient to say that Chinese students misunderstand Christianity and Christian missions. The progress of Christianity in China cannot be regarded as assured until missions succeed in divorcing themselves from these untoward manifestations of a "Christian civilization." The

Chinese must be convinced that Christianity does not mean conquest of the world by force, that it contains nothing that will not bear the white light of science, that it is not intolerant of truth from whatever source it comes, and beyond all else that it is concerned with making society righteous no less than with "saving" the individual. If missionaries shut their eyes to these things and merely try to "muddle through" in the same way they have been going for several generations, the cause of Christianity in China is lost.

Boycotts and Strikes

Japan forced from China an agreement in May, 1915, for the transference of all mining and railway concessions previously granted to Germany; and an extension for 99 years of the lease of Port Arthur, as well as joint control over certain industrial works in which she had a large financial interest. This amounted to a surrender of Shantung to Japanese occupation. The Chinese national spirit flamed up at this outrage, and the result was a national boycott of everything Japanese, which compelled that country to relinquish the greater part of the privileges it had acquired.

Student strikes in 1925 became frequent as protests against injustice, a part of the anti-foreign, rather than the anti-Christian movement. They led to clashes with foreign powers in Shanghai and Canton, and as a result there was bloodshed. Charges and countercharges followed, into the details of which it is not necessary to go. For our purpose it is sufficient to note that the result was a marked embitterment of Chinese feeling toward foreigners, including missionaries. All missionary work has thus suffered an additional and undeserved handicap.

The root cause of these late Chinese troubles is probably indignation at the attitude of racial preeminence on

the part of white residents, which had deeply wounded the racial pride of the Chinese. The white man's presumption and cocksureness, his ill-concealed sense of superiority, his patronizing method of approach, everywhere arouses opposition and indignation. Many missionaries are accused of this condescending attitude and of unfair treatment of native workers whenever their interests clash with those of the white missionaries. Many missionaries have remained silent regarding the outrages on students, and some schools have used their influence to the utmost in an attempt to suppress the student movement.

Many Americans have been utterly unable to understand this movement or its grounds. A spirit of Chinese nationality is so new a thing to them that they look on it with cold incomprehension. And it is a new thing in China; it hardly existed before the Revolution, but since that great upheaval it has flamed out suddenly. It has not been able as yet to express itself in a stable government for the whole nation, but that failure is probably due to the ambitions and quarrels of a few leaders, each of whom is unwilling to take a subordinate place. Students have been leaders from the first, and this is just what we should have expected in China, whose people have always had a profound respect for scholars, since their rulers have for generations been recruits from this class. So when the new Western learning was introduced, the Chinese naturally accepted as leaders those who were presumably best instructed in the new ideas. The merchant class have supported the students, and to a less degree artisans and farmers have followed their example. The new China has for its slogan: Anti-imperialism, anti-capitalism, anti-foreignism, anti-Christianity. For the present this seems wholly a policy of negations, but a more positive and constructive policy may be expected

as soon as certain pressing grievances are adjusted. The Chinese are a peaceful people and not inclined to adopting forcible measure of redress. They are likely to remain a peaceful people, unless Western nations, by example and precept, lead them to adopt force as the only practicable way of securing redress of wrongs and possession of rights.

These recent events have constituted an occasion for a revision of our standards of missionary fitness. What is now most needed in China, and hardly less everywhere, is the missionary who has the outlook of the international sociologist. The older missionaries have in many cases lamentably failed to grasp the situation and have withheld their sympathy from the Chinese in their new national movements. Only the Y M C A and the Congregationalists have been outspoken in protest against the shooting of students at Shanghai and Canton, the maintenance of extraterritorial privileges by foreigners, and the "protection" of foreigners by gunboats and troops. Other denominations have spoken feebly or kept silence. Too often the older missionaries have accepted and approved the policy of foreign nations, and have in private spoken against the student movement. Some colleges tried to suppress it among their students by "discipline." The result was what might have been foreseen: thousands of students signed a pledge not to return to their schools.

Christian Unity in China

In May, 1922, the National Christian Conference was held at Shanghai. It was the first gathering of the sort in which Chinese Christians had been treated as entirely the equals of missionaries and other Europeans. There were many Chinese members who could speak better English than missionaries could speak Chinese. The

object of the Council was declared to be "To foster and express the fellowship and unity of the Christian Church in China" and other enterprises that made it practically a duplicate of our Federal Council of Churches. Among its important resolutions were a standard of Chinese child labor (twelve years), the more important as there are no industrial laws in China yet. Most significant of all action taken was the unanimous passage of the following declaration:

> We Chinese Christians, representing the various leading denominations, express our regret that we are divided by the denominationalism that comes from the West. We recognize that denominationalism is based on differences the historical significance of which—however real and vital to the missionaries—is not shared by us Chinese. Therefore, denominationalism, instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency. We firmly believe that only a united church can save China. Therefore, in the name of the Lord who prayed that all his followers might be one, we appeal to all those who love the same Lord to follow his command and be united in one church, catholic and indivisible. We believe that we are voicing the sentiment of the whole Chinese Christian body when we claim that we have the desire and the power to effect a speedy realization of corporate unity, and when we call upon the missionaries and the representatives of the churches in the West to remove all the obstacles in order that Christ's prayer for unity may be answered in China.

Chinese Christians are in advance of American Christians, apparently, in seeing that it is enough to be a Christian, and that any church becomes sectarian and schismatic the moment it demands any terms of fellowship other than Jesus makes. One whom Jesus receives as his disciple should obviously be eligible to membership in any church of Jesus. Unity is possible on no other terms. It is in China and Latin America that greatest advance toward practical Christian unity has yet been made. It was Chinese Christians who devised the slogan: "We agree to differ; we are resolved to love; we are united to serve." Theological controversy will block the wheels of

progress in missions, as it has already done at home. "Comity" has served its turn and is an outgrown expedient that no longer functions. China likes that sort of partitioning as little as the political sort. Such divisions, her people now clearly perceive, are not made for the good of China, but in the interest of foreign sects. And if these sects are to remain, a Chinaman would like the privilege of choosing between them that an American enjoys.

Future Prospects of Christianity

We are warranted in believing that Christianity still has a vital contribution to make to China, but we may well be less confident than we once were that it is the duty of missionaries to inculcate all the elements of Western civilization. It will be far wiser only to commend that which will obviously aid the life of the Chinese. It is more and more borne in upon us that no one race or nation or age can exhaust the significance of God's revelation of himself in Jesus the Christ. We are coming to see that there is truth in all religions, without any weakening of the conviction that Christianity is the crown and consummation of all religions. But can we reasonably hope for one type of Christianity to become universal, any more than one type of civilization? May not the future solution of the agelong conflict of religions and sects be rather the mutual assimilation of the best of all, and equally mutual rejection of the inferior, while racial and national types remain permanently distinct? In that sense, not in the usual sense of the words today, the kingdoms of the world may be expected to become the kingdoms of our Lord and of his Christ.

Orientals do not so much deny the truth of what is proclaimed to them as Christianity, as doubt its potency. If it has done so little for the "Christian nations," what can it offer them of real good? The skepticism is war-

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ranted by their own experience. The conversion of the "Christian nations" to the religion of Jesus would be the greatest contribution possible to the conversion of the "heathen." How can we tell China that acceptance of Jesus and his teaching would solve all China's problems and give her peace, when it has brought no peace to Europe, and to America thus far no solution of her problems? Physician, heal thyself, may well be China's response to the kind of gospel that has thus far been offered her. That such will be her final response, if the "Christian nations" do not bring forth fruits meet for repentance, is a possibility that can no longer be ignored.

Christian missions have already accomplished much in China. They have contributed powerfully toward the intellectual and moral awakening; they have done much to educate the public conscience; they have led to wide observance of the weekly day of rest; they have reacted on other religions and stimulated them to renewed activity; they have done most to bring about the decree of 1916 for liberty in religion; they have been an effective influence to uplift Chinese womanhood, promote monogamous marriage, and lessen social vice; they have created a spirit of brotherhood and social service before unknown. Yet only the fringe of Chinese society and Chinese life is touched as yet; the great work of Christianizing China is yet to do.

THE QUIZ

What were the earliest missions in China? What missionaries did the Roman Catholic Church send? How many converts has that Church? Who was the first Protestant missionary? Did he accomplish much? Who were some of the A B C F M workers? Has the Protestant Episcopal Church a Chinese mission? What has the Presbyterian Board done? Have Methodists missions

in China? Can you describe the work of Mr. Pye? What can you say of the C I M? Where was the first Baptist mission to the Chinese? Is it still maintained? Where was the first Baptist mission in China? Where is now the chief field of Northern Baptists? Who now occupy Hongkong? Where is Swatow? What Baptist missionaries have made it notable? What do we mean by "colloquial" versions? Why are there so many different versions in China? Can you mention any special feature of the work in Swatow? Who are the Hakkas? Where do they live? Is there any notable feature of the work among them? What town is the missionary center of East China? What other important station in this field? How did the West China mission begin? What kind of a field has it? Who is the outstanding figure in the S B C mission in South China? Can you tell something about his work? What notable institution is in Canton? Who is the chief figure in the Central China mission of the S B C? Why is Shanghai so important a missionary center? Where and when was the first Baptist Association in China formed? Are the churches in this field becoming self-supporting? Where is the North China mission? What important advance was made by Chinese Christians in 1925? What led them to this step? What new policy is proposed? How did American Baptists receive this proposal? What are English Baptists doing in China? What progress have they made in Shantung? In Shansi? In Shensi? Where did Christian education begin in China? How many Baptist theological schools are there? What are other denominations doing? What other mission schools have we? How many union schools can you name and describe? What do you know about Shanghai College? Kaifung College? Baptist academies? What are Protestant missions in general doing for education in China? What are Roman Catholics do-

ing? Do the Chinese appreciate this work? Why is industrial education so valuable in China? Do you think there is enough of it? What is China herself doing for education? How many Chinese are educated abroad? Is this a good thing for China? What can you say of General Feng's school? Is much doing for education of Chinese women? Do Chinese wish their women to be educated? Are there government schools for women? Why are mission schools needed? Is woman's position improving in China? Can you describe the beginnings of medical work? To what proportions has it grown? Are there any Chinese doctors? Are there enough? How about nurses? Can you mention any notable medical schools or hospitals in our missions? What is done for sanitation and hygiene? What are some of the striking successes of missions in China? How far has Christianity become indigenous? Is there good prospect of any independent Chinese Church? Is our missionary objective changing? What is the numerical strength of Christian China? Where are most Christians found? Does this suggest a future policy? What is the real nature of the anti-Christian movement? How should the missionaries meet it? What caused the boycotts and strikes from 1915 onward? What seems to be the root of the troubles? Is the situation understood in America? What might Christian unity do to promote missionary progress? Do Chinese Christians desire it? What is the chief obstacle? What can you say of the future prospects of Christianity in China?

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VIII

THE SUNRISE KINGDOM

The Empire and Dependencies

The native name of Japan is Nippon or "Sunrise." Japan proper consists of five principal islands, with a large number of smaller, stretching along the eastern coast of the Asiatic continent a distance of 2,500 miles, approximately equal to that from Maine to Florida. The islands thus contain a great variety of climate, but the largest is in the temperate zone. The area of these islands is 111,239 square miles, and of the whole empire 160,000 square miles (some say 173,786), smaller than California, but about equal to the New England and Middle States. But while that area of our country has some 20,000,000 people, into Japan are crowded over 50,000,000. This fact constitutes Japan's gravest problem. The country is overpopulated, not only absolutely but relatively: Japan is a poor country in natural resources. While her mountains contain considerable mineral wealth, the three chief raw materials of modern production—coal, iron, and oil—are present only in small quantities and for the most part must be imported. Hence there is double need of expansion: to find homes for a population already excessive and rapidly increasing, and to acquire territory in which iron and coal may be found in sufficient quantities. It is this that makes many Japanese cast longing eyes upon Manchuria, Mongolia, the Philippines, and even China.

The chief dependencies of Japan are:

Formosa, with an area of 13,000 square miles and a population estimated at over 3,000,000. This island was

ceded to Japan by China in 1895. It is a rich region, producing large quantities of rice, tea, sugar, camphor, and a considerable output of minerals. Japan is exploiting Formosa systematically, at the same time greatly improving its educational and administrative system. Thus far it ranks as a territorial possession, and the Japanese people know and care as much about it as Americans know of Alaska or Hawaii.

Korea or Chosen, in which Russia recognized the "paramount interests of Japan" by treaty in 1905; and in 1910 a treaty was concluded between Korea and Japan, by which the former was annexed to the Japanese empire. The Emperor of Korea renounced all political power, and by a rescript in 1919 the Mikado guaranteed Koreans the same rights as Japanese. Korea is mainly an agricultural country, but there are considerable deposits of iron, coal, and other minerals. It has an area of 86,000 square miles and a population of over 17,000,000. Japan's occupation of the country has been attended by charges of tyranny and cruelty and has provoked native opposition. Missions have been hampered by accusations that missionaries encourage disobedience to Japanese authority.

The People

The Japanese are a mixed race, mainly of Mongolian origin, with admixture of Malay elements in the southern parts. An aboriginal race called Ainos still survives in considerable numbers. The Japanese speak an agglutinative language, but they borrowed from China her ideographs and have only recently adopted alphabetic printing.

The civilization of Japan is very ancient, though less ancient than that of China, from which it was probably derived. Writing was not introduced till the fifth century A. D. Paper was in use as early as the seventh cen-

tury, and printing was practised from about 1200 on. The social conditions are excellent in many respects, but the position of woman is bad. True, she has a considerable measure of freedom, but little respect. There is no polygamy, but divorce is allowed only to the man, who must however provide for his divorced wife. Prostitution is legal and not disreputable; it is not uncommon for men of high standing to select wives from the *geishas*.[1] An ominous fact is that there are almost as many known prostitutes (112,912) as there are girls in primary schools (176,803). The Buddhist attitude toward women is bad; her only hope is Christianity, with its equal standard of morals and opportunity for both sexes.

Japanese people have many excellent characteristics: perseverance, courage, good humor, politeness, and a large measure of self-confidence. The lower orders are very industrious, temperate, courteous, and hospitable. There is no question that they are a people of marked intelligence, of exceptional physical stamina, that they are actuated by much pride and ambition, and that they have a great future. They are not as intellectual a people as the Chinese; for ages they took their ideas from China, as recently they have taken their ideas from the West. They imitate and assimilate well, but do not originate. Their temperament is passionate and esthetic. They have recovered from their first indiscriminate admiration and imitation of everything Western, and Japan is now less cosmopolitan and more national than it was twenty-five years ago. The people have the outstanding virtues of feudalism—courage, loyalty to a chief, personal honor. Loyalty and filial piety are the two pillars of Japanese ethics and Japanese life. Christianity must emphasize these, not ignore or oppose them, in order to make the most effective contact with the people.

[1] Pronounced *gay-sha;* there are about 60,000 of these "entertainers."

Every visitor to Japan is impressed by the excellence of the nation in the fine arts and the general prevalence of an artistic sense. Long cultivation as well as a racial love of beauty, has contributed to this state of things. The Japanese lacquered wares, their hammered vases, and similar products are renowned the world over. Their painting, though its ideals and methods differ widely from European art, is worthy of most careful study and appreciation. Love of flowers is a national trait, and many of the chrysanthemums, iris, and peonies that win prizes in our horticultural shows, originated in Japan. Their gardeners have developed great skill, and possess some secrets unknown to the Western world, such as the dwarfing of trees so that they can be grown in pots. All of this, however, applies mostly to the old Japan; the new Japan is said by travelers to be ugly, with an intensity of ugliness not found elsewhere. Taste seems to evaporate as soon as the attempt is made to adopt Western things and ways. The Japanese have discovered for themselves that not everything Western is admirable, and are returning to their old customs, dress, and art.

The Revolution weakened and modified the feudal system of Japan without destroying it. The people are still divided into three classes: *owazoku,* or nobility; *samurai,* or gentry; *heimin,* or common people. The former *daimios* or feudal barons were abolished in the revolution, but a considerable part were given new titles of nobility (duke, marquis, count). The old clan system, much weakened to be sure, survives; and four of the clans practically control Japan. It is rare that any cabinet officer, general, or admiral is not from one of these clans.

Economics

Until its recent development, Japan was an agricultural country, and agriculture is still the occupation of a major-

ity of its people. The soil is naturally rather poor, and large parts of the islands are not arable. Industrious cultivation has made the land yield generous crops, but even so great quantities of food-stuffs must now be imported, including American flour. About three-fifths of the soil is worked by peasant-proprietors, the rest by tenants. The flora of Japan is much like that of the United States. In the south the palm, banana, bamboo flourish, while in the north there are forests of oaks and pines. Many fruits, such as oranges, pomegranates, pears, apricots, peaches, are of foreign origin, having been introduced from China and Korea. Buckwheat, potatoes, melons, pumpkins are grown in abundance. Ginger, pepper, cotton, hemp, and tobacco are produced in large crops. Much tea is also grown, but it is reckoned inferior to Chinese.

The fauna of Japan differs greatly from that of America. Wild animals are hardly known; they were exterminated or domesticated long ago. The buffalo is found there (not the American bison). The horses of Japan are small; there are few sheep and cows, no asses or mules, unless recently imported. Fowls of varied types are common. Swine are few in proportion to the population. The Japanese are small meat-eaters, which fact accounts for many of their peculiar features. On the other hand, they are large consumers of fish, and the fisheries of Japan are one of her most important industries.

Japan is thus virtually compelled to become a great manufacturing nation in order to support her population. The last fifty years have seen a tremendous development in all directions, which has placed Japan as a producing nation on a par with England, Germany, and the United States. The census of 1920 showed 23,831 factories in operation, employing 1,390,942 persons, of whom the

majority (770,966) were women and girls. Immense quantities of raw cotton are imported, in addition to what is raised, and the major part is exported in all sorts of fabrics, knitted and woven. This may be called Japan's major industry; but raw silk and silk textiles are also exported in enormous bulk and value. The earthenware and lacquered wares of Japan go all over the world and are highly esteemed. Straw mattings and other plaited straw wares are another large item in the export trade. Large quantities of paper, of both native and European types, are sent abroad.

The United States is Japan's best customer; the combined exports from and imports into this country are greater than the trade with any other two nations. This is a strong bond between the two peoples and makes for peace; for, as a Japanese ambassador not long ago remarked, "One does not fight with one's best customer."

The building of railways began in 1872 and has gone on until in 1920 there were 8,475 miles of tracks, all but 1,994 owned and operated by the State; they carried in the previous year 551,826,847 passengers. Preparations are making for electrifying all of them, for which there is abundant water-power in the streams, which though small are numerous. There are 983 miles of electric tramways. The country is covered with a network of telegraphs and telephones, operated by the Government in connection with an excellent postal system.

Modern banking began in Japan in 1872, and the country is well supplied with banks of the European and American model. The gold standard has prevailed since 1897, the unit of value being the "yen," about half of an American dollar. Gold, silver, and nickel coins much like our own are in use, together with paper money redeemable on demand in coin. There are 659 savings-banks, and the Government has a postal-savings system, in which

there are deposits of $450,000,000. There are also 203 mutual loan societies, with paid-up capital of $2,248,000. The metric system was adopted in 1921, but outside of money is not yet much in use.

Japan is one of the great military nations, and the maintenance of its army and navy is a great tax on its resources. The navy costs approximately $250,000,000 a year and the army (peace strength 250,000) an additional $166,000,000. To this cost must be added the drain on productive power by compulsory and universal military service, beginning at the age of 20 and not ending until 40. Of this two whole years must be spent with the colors and five more in the first reserve with regular training several weeks each year. After that one passes into the second line, to be called on only in case of war, and finally into the home defense army at the age of 38, thenceforth liable to service only if the country suffers foreign invasion.

Many Japanese are dissatisfied with the economic status of the people and Socialism is spreading among them. A "Fabian Society," like that of England, was organized in 1924, and it is reported that 4,000 students have joined it. Russian propaganda has not been without effect, and there are a few plotting and bombing radicals, but as a whole the Japanese still hold to the safe and sane ideal of evolution rather than revolution. Manhood suffrage has been demanded by the more progressive element, and a bill for this is now on the point of passage, but the voting age is likely to be made 30, which will eliminate practically the whole student body, and that will mean more agitation. Woman suffrage has been agitated somewhat, but is making little progress.

The Japanese government has shown special interest in recent years in social welfare work, and has made a splendid record; but there is need of much more than has yet

been attempted. There was no such thing as philanthropy in Japan until the modern missionary movement took hold of the people. Buddhists preached mercy but did not practise it. Now the Red Cross has perhaps more members than in any other part of the world; yet 200,000 Christians still have one-fourth of all the benevolent institutions of the land. Orphanages are a leading kind of work.

The Labor Movement

The condition of the working classes is deplorable, especially of women and children wage-earners. Of these there are 12,000,000, many of them working in twelve-hour shifts. Wages are low; sin and disease take a terrible toll; 300,000 recruits are demanded every year to keep up the supply. Of child workers, 200,000 are under thirteen years; 725 are between thirteen and seventeen; they work ten and twelve hours a day. Japan is now passing through the same industrial difficulties that afflicted England in the early years of the nineteenth century, and is only beginning to abate these evil conditions by legislation. The organization of the new labor party by Rev. Toyohiko Kagawa has done much to awaken the national conscience and stimulate government action. Professor Abe, of Waseda University, is another prominent leader in this movement. The party includes not only industrial workers but farmers, and is often called the Labor-farmer party. It has a practical program of twenty points, based on three principles: (1) The emancipation of the proletarian class in the social and political fields; (2) reformation by legal means of the system of production and distribution of the land; (3) reconstruction of the parliamentary system and abolition of the old political parties representing capitalism. So closely connected with the Labor-farmer party as to be an integral part of the move-

ment is a tenant farmers' union organized in 1921 by Kagawa and two others with two hundred members, which has grown to a membership of over twenty-five thousand. The motto is socialization of the land. The union demands include a decrease in the rate paid to the land-owners from fifty-five per cent. to thirty per cent. of the crop, and the legalization of the right to cultivate the land. Probably 70 per cent. of present landworkers are tenant-farmers, and they are compelled to pay to landlords 55 per cent. of their product. Of the 60,000,000 people of Japan, Kagawa tells us 1,500,000 have no property at all, while the wealth of a few is growing greater. No country has on its hands a more serious social problem than Japan.

The first fruit of Kagawa's agitation was the passage by Parliament of a Labor Act reducing the maximum day of twelve hours to eleven, prohibiting child labor in mines and night work for girls under 16. But while the Act went into effect July 1, 1926, the last clause is not to be effective until 1929. The age of child labor is raised from 12 years to 14, only in cases where the primary education has not been completed, and silk factories and machine-shops are excepted from all provisions. The Act therefore affects only a part of the workers and relieves bad conditions to a very slight extent. It has some value as a first step, and that is all.

Religion of Japan

The native religion of Japan is Shinto, " the way of the gods," and it differs from all other religions in that it has neither founder, creed, nor ritual. The name Shinto describes a group of miscellaneous beliefs, which in latest times have assimilated much from Confucianism and Buddhism. Shinto is believed to have been at first a simple animism, like the Taoism of China, the objects and

forces of nature being conceived as alive and to be worshiped or propitiated; to which was soon added the adoration of deified men. It is polytheistic and recognizes no Supreme Deity; it has no moral code and teaches no future state. What it has is a cult, or rather a collection of more or less incongruous cults; and these have developed priesthoods and rituals. It was not ancestor worship, though this has been adopted into it from China; and in its popular form became chiefly the worship of the Mikado, who was believed to be of divine descent. The average Japanese gets his religious ideas and his patriotic veneration of the Mikado from Shinto; for his moral and social code he turns to Confucius; and his hope of salvation, if any, comes from Buddhism. Hence he can without difficulty profess and practise all three religions simultaneously. A synthesis of Buddhism and the ancient Shinto is now found in Japan that some scholars call "mixed Shinto." There are said to be thirteen distinct sects of Shinto, which together have 49,459 important shrines, besides 66,738 minor shrines; and ministering to these are 14,698 priests.

Thus far Shinto is inseparable from national life—the Imperial house still professes and practises this religion so that ideas of loyalty and patriotism that are fundamental in the Japanese character become naturally associated with it. There are two aspects of Shinto; First, State Shinto, officially declared not to be a religion, but merely deep veneration of Imperial ancestors, which finds appropriate expression in public festivities and rites. Revered national heroes are associated with departed emperors in this cult, if it may be called that in view of the official disclaimers. This form of Shinto prevails in some 50,000 shrines, in charge of guardians and under supervision by the Bureau of Shrines. Nevertheless, it is asserted that there is no state religion in Japan and that no form of

religion receives state support, but all are tolerated. Second, popular Shinto, including numerous sects, supervised with other religions by the Bureau of Religions. Some of these sects have more or less amalgamated with Buddhism; all of them are polytheistic, and there are numberless major and minor deities in the various temples and shrines throughout the empire.

Confucianism is not properly a religion, even in China, and in Japan has never been other than a philosophical ethical system, a school of learning. It is wide-spread and is most important in forming the character of the Japanese. There are many Confucian schools, most of them having a pantheistic tendency. The Analects are still the most revered book. A Japanese newspaper instituted a popular referendum in 1909, as a result of which the Analects ranked first and the New Testament seventh in estimation.

Confucianism was introduced into Japan with many other elements of the Chinese civilization, but has been much modified. Chinese Confucianism teaches filial piety as the first duty of man; Japanese Confucianism gives first place to loyalty to the emperor. Confucius is no longer the great Master to the Japanese, but the chief philosopher of China. His words are considered wise sayings, but no longer authoritative. Both Buddhism and Confucianism fell with the Shogun—so say the Japanese themselves. With the Restoration, Shinto again took its place as the national cult, giving a new significance and influence to loyalty, and so far is nationally useful; but the soberest minds among the Japanese recognize its deficiency as an ethical system.

Buddhism was introduced into Japan in the sixth Christian century. It has been more or less favored by the courts, some emperors being professed disciples, but was never made a state religion. In order to promote its

progress, Buddhist evangelists showed considerable skill in syncretizing; they recognized the chief divinities of the Japanese as incarnations of Buddha. They suffered their doctrine of Nirvana to lapse and substituted a heaven and hell more according with Japanese ideas. An active revival of the religion is now in progress, with some tendency to opposition toward Christian missions. The Sunday school, in particular, is used as a propagating agency, to indoctrinate the young with Buddhistic ideas and so make them immune to Christian teaching. Buddhism is still a force to be reckoned with in Japan. Its long history and great wealth are entrenchments not easily captured. There are 71,626 temples, besides 36,086 minor shrines, and 52,894 priests and priestesses.

Japanese Buddhists are undertaking important social service on a scale that Christians have been unable or unwilling to consider. Their program embraces: (1) Poor relief, including dispensaries, hospitals, homes for the aged; (2) prevention of poverty, including employment agencies and workhouses; (3) protection of children, including day-nurseries, kindergartens, orphanages, foundling-asylums; (4) training of defectives, especially the blind and dumb, including also reformatories for wayward youth, care of ex-convicts; (5) education, including children's clubs, night-schools, libraries, amusements; (6) betterment of rural districts; (7) improvement of living conditions. Numerous societies are engaged in these works, and a large number of buildings are already devoted to it. An effort is making to secure endowments for many of these enterprises. Japan is the only country in the world where any program like this has been attempted under other than Christian leaders. It will be very interesting to watch its development.

To the above some authorities would add *Bushido,* but the better view seems to be that this is not a religion in

any proper sense, but the ancient code of honor of the *samurai* or knightly class, closely corresponding to chivalry in Europe. It still remains the dominant note of the higher-class life of Japan, and is fostered by the State, though not in any official way, as promoting a high standard of loyalty and public service.

The Status of Christianity

Christianity was a proscribed religion in Japan for two decades after the ports were opened for commerce. The constitution adopted after the Revolution (1889) professed toleration, if not religious liberty. Article XXVIII said:

> Japanese subjects shall within limits not prejudicial to peace or order and not antagonistic to their duties as subjects, enjoy freedom of religious belief.

But it was not until 1873 that the government ordered the removal of the posters that had previously studded Japan from end to end. One article of these read:

> So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan, and let all know that the King of Spain himself, or the Christian's god, or the great God himself, if he dare violate this command, shall pay for it with his head.

In spite of its professions of toleration, the Japanese Government often used repressive measures against our missions and missionaries in the early days, but in January, 1912, the Government announced a different policy, that of recognizing Christianity as a religion that it was prepared to encourage. Leading Japanese have come to understand that Shinto and its cardinal doctrine of the divine descent of the Mikado and his consequent inviolable prerogatives cannot endure the light of modern scientific training. They realize also that neither Bud-

dhism nor Confucianism can take its place. Either Christianity or some form of agnosticism appear to be the only practical alternatives. A Christian ethic offers greater possibilities of social and political stability than an agnostic; therefore, as practical statesmen, they are inclined to favor Christianity for others, even if they fail to accept it for themselves.

Some native opposition to Christianity is lately manifesting itself, though not in the organized form rife in China. Baron Hiroyuki Kato, at one time president of the Imperial University in Tokio, published in 1907 *Our Country and Christianity.* He called the idea of universal brotherhood " poisonous doctrine," and objected to Christianity as a cosmopolitan religion that places God on a higher throne than the emperor and his ancestors and so really urges treason. It is a religion unsuited to Japan, because it is individualistic, while Japan is communistic! Moreover it is unscientific and superstitious.

Education

Education is almost universal in Japan, primary education having been compulsory for more than a generation; the percentage of illiteracy is now therefore very small, An imperial rescript established a full system of education in 1890: primary, middle, and normal, university and technical. The enrolment in the primary schools exceeds 8,000,000, which is 97 per cent. of the children of school age; and children of rich and poor are educated together for six years. The high and normal schools are of excellent grade, and above these are five state universities, of which the largest is in Tokio, and has more than 400 professors and instructors and over 5,000 students. The other four together about equal this number of faculty and students. Besides these, 31 other institutions have been admitted to university rank, with 1,432 teachers and

30,057 students. These figures are all for the year 1920, the latest available.

Waseda University, founded by Count Okuma, is entirely controlled by Japanese, and has the same status as compared with the Government universities that the University of Chicago has as compared with the University of Illinois or Wisconsin. It is, aside from Tokio, probably the largest and most influential Japanese university. It welcomes our Baptist missionaries to its teaching staff and invites our missions to provide hostels for students. Two acres adjoining the campus have been purchased and a group of buildings is planned to meet this great opportunity.

Seven private institutions, recognized by the Government as "high-grade" schools, offer college work for women, including the Doshisha and the Women's Union Christian College in Tokio, with which Baptists cooperate. There is a separate girls' school at Doshisha, but this was the first university in Japan to admit women to university work on equal terms with men.

Japan is engaged in an experiment in completely secularized education. No religious instruction of any kind is permitted in state schools; but there is an attempt to give moral training. The system is rational and well adjusted, but some of the Japanese are not altogether satisfied with the results. Whatever other faults it may have, the Japanese insist that it is the most democratic system in the world; and their claim appears to be justified by the facts.

Other educational forces outside of and beyond schools are functioning well in Japan. The publication of books and newspapers equals that of any other country—about 35,000 books a year, and 3,424 newspapers and periodicals. This literature is as cheap as it is plentiful, and most of it is of good quality. There are 1,511 libraries in

the country, with more than 5,000,000 volumes. The use of roman letters is growing, both in school-books and in the popular literature; thoughtful Japanese have recognized that learning the immense number of the old ideographs means a great sacrifice of energy on the part of their youth, and is the chief hindrance to rapid progress in education.

Newspapers and magazines have sprung up since the Revolution. Example of Christian missionaries has much to do with the growth of popular literature; publication of tracts was an early feature of missions. Millions of copies of single tracts have been distributed.

The Japanese have shown a far greater flexibility of mind than the Chinese; they early recognized the superiority of Western civilization in all that relates to material progress and proceeded to adopt it. They sent their most promising young men to Europe and America for training, as they still do to some extent; they imported teachers, engineers, mechanics, and speedily built up a new civilization of their own. The Russo-Japanese war, ending with the treaty of Portsmouth in 1905, first opened the eyes of the Western world to the fact that Japan must henceforth be reckoned with in all world questions. In medical science and hygiene the Japanese have not only taken the best from the Western world but have made important researches and discoveries of their own. In fifty years Japan has accomplished what Europe required five hundred years to do. But this has been mainly a work of imitation and adoption, not of achievement. It proves the Japanese genius for assimilation, but not necessarily a capacity for independent advancement.

History and Government

The present dynasty of Japan claims a continuous history from its foundation in 660 B. C., and if this claim

were substantiated it would be by far the oldest government in the world. Much of the early history, however, can be regarded as only mythical, including the story of the divine descent of the reigning house. The Mikado, or emperor, is both supreme ruler and high priest. (Mikado is said to mean "honorable gate," which recalls the title of the former government of Turkey, "sublime porte.") The present ruler, Hirohito, who came to the throne on Christmas Day, 1926, is reckoned the 124th of his line. We may begin with some real history: In the twelfth century of our era, Japan developed a feudal system very like that of medieval Europe, and from a similar cause—the decay of the central government, which permitted the country to break up into little groups, each gathering around a powerful noble, who gave them protection in return for their military service. Minamoto Yoritamo, as commander-in-chief of the army, that is, Shogun, established a military empire comparable to that of Charlemagne; and the Mikado, shorn of power but highly revered in his person, was thenceforth a virtual prisoner in his palace at Tokio. During this period the Mughal invasions were repulsed, and Japan made considerable progress in civilization. It was this Shogun, or Tycoon as he was also called, with whom foreigners came in contact, if they had any relations with Japan. They supposed him to be the emperor.

Up to 1854, Japan was known as "the hermit nation." It refused all intercourse with foreigners, so far as that policy was possible, and its ports were closed to the ships of other nations. In that year Commodore Perry, U. S. N., succeeded in negotiating a treaty with the Shogun which provided for the opening of certain ports to American ships. The results were immediate and extraordinary, and it has been well said that "when the *Susquehanna* sailed up the bay of Yeddo, she led the

squadrons of seventeen nations." All the governments of Europe hastened to follow the example of the United States and share the advantages of trade with Japan. In 1856 Lord Elgin got five ports opened to commerce with Great Britain. In this century the whole of Japan has been thrown open to foreigners, for trade, residence, or travel; and this has made possible the carrying on of successful foreign missions in that land.

The Revolution

In 1868 there was a Revolution, which abolished the Shogunate and brought the Mikado back into his ancient powers and prerogatives. Hence many Japanese writers prefer to call this the Restoration. This was followed by the proclamation of a constitution, all of which introduced the new era, the Meji, or period of enlightened rule. According to this document the Mikado reserves to himself the sovereign power; he can declare war, make peace, and negotiate treaties, and is commander-in-chief of the army and navy, commissioning generals, admirals, and other officers. An imperial Diet has the nominal legislative power, including taxation, but every statute must receive the Mikado's approval before it becomes valid. The Diet is really a luxury, rather than a political necessity; it has no real power and probably can acquire none. It has no real control of finances or administration, since ministers are not responsible to it, but only to the Mikado. His theoretically absolute power is really exercised under advice of an oligarchy of military nobles, popularly known as "the elder statesmen." Only one of these now survives and the oligarchy may soon disappear.

By the Revolution a collection of feudal fiefs was transformed into a consolidated empire, more like the German Empire before the war than any other modern State. Loyalty to the Mikado has been exalted beyond all

reason, and this Mikadoism has resulted in the suppression of thought and the repression of reason to a degree that the Japanese themselves are just beginning to appreciate. Japan's advance as a military power was shown first in the war with China (1894-5), and then in the war with Russia (1904-5). In the latter conflict she blocked the Russian advance eastward, established herself firmly in Korea and Manchuria and compelled her recognition as a world power.

Japan and the United States

Trouble has arisen over the question of immigration, and especially as a result of the Immigration Act of 1925, which, though it does not mention Japan by name or apply to her alone, does exclude from immigration persons who are "not eligible to citizenship." And our Supreme Court has decided that only persons of the white race are so eligible; indeed, citizenship has of late been refused in some instances to Hindus who are as truly Aryan as ourselves, though darker hued. It may be urged also that Japan exercises similar rights to those of which she complains, by excluding Chinese and Korean coolies, because of their lower standards of living and wage scale. The question is fundamentally economic and only incidentally racial. American action might perhaps have been more polite and conciliatory, but our policy cannot be changed. It has the approval of virtually the whole country. The future is likely to see more and not less restrictions in immigration. Ultimately we shall exclude all foreigners who are not likely to make desirable citizens, and we can permit no nation to question our right to do this.

The feeling in Japan has probably been deliberately stimulated by the military party, to strengthen their waning prestige. There are jingo elements in that country

as in our own, unscrupulous politicians and journalists, who are willing to foment national and race hatreds for their own ends. In this way, many Japanese have been brought to distrust Americans. They have been led to believe us to be an imperialistic people, militaristic in spirit, and having economic designs in the East that are sure to clash with their interests. The Japanese are said to feel that America cannot be relied on, that we may at any time turn into an enemy. They criticize us for maintaining a Monroe doctrine for the American continents and refusing to recognize a similar principle for Asia. We might retort that they have a short memory for kindnesses and a long one for slights and injuries. The true feeling of the United States for Japan was shown by the sympathy and relief that we quickly sent her after the devastating earthquake. It is a pity that the folly of a few politicians should so quickly obliterate the gratitude with which Japan appeared to respond.

In so far as these criticisms correctly represent the feeling of the Japanese, it must be said that they misread the history and misunderstand the spirit of the American people. But there is a class among us that aspires to be the ruling class, which is both militaristic and plutocratic, and if that class should succeed in its ambitious plan to rule the United States, Japan would have good reason for its hostile feeling. Fortunately, there is slight prospect that success will attend imperialistic propaganda.

The Japanese Government procured the passage of a bill in 1924, known as the "expatriation bill," by which rights were renounced over Japanese subjects born on American soil and therefore American citizens. This disposed of the difficulty of a dual nationality. It is the Japanese view that they should be admitted to the United States on the same quota basis as Europeans, in which case they urge that only 146 would be admitted annually,

which could not constitute any grave danger to the republic. On the other hand, it should be borne in mind by both peoples that Japanese are as really, if less formally, excluded from Canada, Australia, and New Zealand, as they are from the United States. South America, Central America, and Mexico are still open to them, but less desirable, with the exception of Brazil, to which there has been quite a large emigration of late years.

Some American missionaries have yielded to the Japanese resentment against the Immigration Act and have published criticisms of the policy of their own country. They have asked reversal of action on the ground that the law is inconsistent with American professions of belief in Christian brotherhood and the equal rights of all men. Does belief in equality and brotherhood mean that any foreigner has a right to enter any American's house without permission, stay as long as he likes, and behave as he pleases while he stays? If an individual American has the right to say who shall enter his house, and set limits to their stay and behavior, why have not collective Americans a right to say through their government and laws who shall enter their country? If the one does not impugn the principles of equality and brotherhood, how does the other? This question deeply affects the future of missions and the future of nations; and it must be considered and settled on a basis of reason and Christian principle, and not by appeals to racial or religious emotion.

THE QUIZ

Why the "Sunrise" kingdom? What is included in Japan? Compare its area with something familiar. What is its population? Is it overpopulated? Is it a poor country or rich? What are its chief dependencies? How large and important are they? What is the origin

of the Japanese? What is their language like? Is Japanese civilization old or new? What is the position of woman? What sort of people are the Japanese? What two ideas control their ethics? Can Christianity find a point of contact here? Are Japanese an esthetic people? What social classes are still found among them? Describe the products of the soil. What animals are found? Why has Japan engaged in manufactures? What are some of her exports? With what nation has Japan the largest trade? Has Japan railways and telegraphs? What sort of banks and money? What can you tell about the army and navy? Are the Japanese a contented people? What social work is attempted? How do the laboring classes compare with those of other countries? Are the workers organized? Who are their chief leaders? What has the Labor Act accomplished? What is Shinto? How is it related to the national life? Is it the state religion? What is the standing of Confucius and Confucianism in Japan? How does Japanese Confucianism differ from Chinese? Has Buddhism existed long in Japan? How strong is it? What is it planning in social service? What is Bushido? How did the Japanese Government formerly regard Christianity? When was toleration granted? What is the present official attitude? Do influential Japanese oppose Christianity? Can you describe the Japanese educational system? Is it equal to that of Western countries? Is there much illiteracy? What is Waseda University? Is higher education provided for women? What is the character of Japanese education? What other educational forces are there? What is the secret of Japan's rapid advancement? What did that advance show? How ancient is the imperial dynasty? What does "Mikado" mean? What happened in the twelfth century? Who was the Shogun? Why was Japan called "the hermit nation"? Who was the chief

agent in ending this isolation? When did the Revolution occur? What was its nature? What sort of government was established? Is Japan democratic? How did Japan become a world power? What is Japan's grievance about immigration? On what ground are Japanese excluded from the United States? Is that justifiable? What do many Japanese think of us Americans? Are they right? What has Japan done toward a better understanding? How do the missionaries look at this question?

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IX

MISSIONS TO JAPAN

Catholic Missions

Almost exactly 400 years before the first Protestant missions, Francis Xavier began a work in Japan that others carried on, with large assistance from Portuguese traders who had already entered the country. At that time Japan welcomed Europeans who came. The Jesuit missionaries flourished and won large numbers of converts. Unfortunately, the loyalty of these Christians became suspected; the Jesuits were accused of interference with Japanese affairs to a dangerous degree; and on this ground the missionaries were expelled, the native Christians were persecuted even to martyrdom, and all foreigners except Dutch, Koreans, and Chinese were forbidden to enter the kingdom. At the same time Japanese subjects were forbidden to leave the Empire. Possibly the accounts of Jesuit success need some discount, but they are reported to have gained 150,000 in the first thirty years, and in fifty years to have numbered 500,000. Many of these stood fast when the fires of persecution began, but ultimately Christianity was supposed to be extinct. Yet in 1862, nearly 300 years later, Roman missionaries who were again permitted to enter the country said that they found there thousands who had maintained their faith, though their religion was still illegal and they were yet liable to persecution.

With the establishment of religious freedom new Roman missions were begun and have continued with considerable success. In 1907 there were 124 missionaries, mostly French; 33 Japanese priests, and over 61,000 be-

lievers. The mission maintains schools for the training of priests, two hospitals for lepers, orphanages in which 1,027 children are educated, and other charitable institutions.

Father Nicolai Kasatkin, then a chaplain of the Russian consulate at Hakodate, began missionary work in 1861, but was at that time obliged to conduct his work with great secrecy. His first convert was a Shinto priest, and others were gained among the *samurai* class who had been followers of the deposed Shogun. After some years Father Nicolai went to Russia and organized a missionary society to support this enterprise. In 1871 he opened another station in Tokio, where, besides his work as an evangelist, he established a theological seminary for the training of native preachers, which has been and still is very successful. There have never been more than four other Russian missionaries on the field, and most of the time but one, the work being carried on by natives. Father Nicolai was consecrated bishop in 1880, and in 1907 was raised to the rank of archbishop. In addition to his work as evangelist and teacher, he has made a version of the New Testament in Japanese and written other valuable works. In 1907, the Greek mission had 265 churches and over 30,000 members.

Early Protestant Missions

Several Protestant denominations began work in Japan at practically the same time. Possibly the earliest of all was a representative of the Protestant Episcopal Church, but within a year missionaries of the Presbyterian, Baptist, and Dutch Reformed Boards were at work. Two of these early workers are worthy of special mention: The first was Dr. J. C. Hepburn, the first medical missionary, who had had previous experience in China. His labors were so distinguished that he received the Order

of the Rising Sun from the Emperor, a notable honor in those days. The other man was Guido H. Verbeck, a native of Holland, and educated there as an engineer, who came to the United States in 1852, was graduated from the Auburn Theological Seminary in 1859 and appointed a missionary of the Dutch Reformed Church. He was not allowed to preach, but was made head of a school of languages attended by sons of the *samurai;* and there he did much to form the future rulers of Japan. His success and repute became so great that he was summoned to Tokio, to counsel the Government regarding education; and he had a large part in working out the general scheme of education promulgated by the Government. He was a gifted linguist, spoke fluently three European languages besides his native tongue, and is said to have acquired such a mastery of Japanese that he spoke it better than most natives. "Verbeck of Japan" is still gratefully remembered in the land of his adoption. He was for a time the only foreign counselor of the Japanese Government. His advice during the Revolution and the formative period of the new Japan was often accepted, and it always came from a conscientious and broad-minded Christian man.

Verbeck had a worthy successor in Joseph Hardy Neesima, who was born in Tokio in 1843, of the *samurai* class, had a good Japanese education, and then stole away to America to continue his training. He became known to Alphæus Hardy, a Boston merchant and was sent by him to Phillips Academy and then to Amherst College, where he was graduated in 1870. He was not a Christian when he came to America but was converted during his studies, which he completed at Andover in 1874. An appointment was secured for him as interpreter of the Japanese Embassy, together with a pardon from the Emperor for his crime of leaving Japan without

permission. He was ordained in Boston in 1874, and already had a project for a Christian college in his native city. He secured $4,000 and opened a school at Kioto in 1875. After ten years of very successful work he returned to America and succeeded in obtaining large sums of money, with which he founded the Doshisha University ("one purpose" or counsel). It has continued to flourish since his death (1890), and in 1905 had 5,000 students.

Early Baptist Missions

This was the latest to be established of our Asiatic missions. The first missionary was Rev. Jonathan Goble, who had been a marine in Commodore Perry's fleet, became interested in the Japanese, and on his return home told Southern Baptists about them. He was sent out by the American Baptist Free Mission Society in 1860. In 1872 the Missionary Union took over this work, accepted Mr. Goble as its missionary, and sent to be his colleague Rev. Nathan Brown, who had had previous experience in Assam. A church was organized at Yokohama in March, 1872, with five members, all missionaries and their wives, but converts were gradually won. Mr. Goble gained favor with the Japanese officials through his knowledge of Western ways and inventions, and made himself very useful to them. In 1869, at the request of the Government, he made a drawing for a vehicle to be used in the public parks, and the result was the *jinrikisha* (man-pull-car), which immediately became popular and remained the chief means of traveling about until the autocar came in. Doctor Brown had the gift of tongues, and his most important work was that of translator. His is the distinction of having made the first version to be printed of the New Testament in both Assamese and Japanese—a feat probably unexampled in missionary annals. Doctor

Brown's version has been pronounced by other missionaries "clearer, simpler, and more in harmony with the original than any other translation." But a version made by a Union Committee, which renders *baptizo* and its cognates by neutral words, is the one in general circulation. Sectarian controversies in Japan have had the same unfortunate divisive results that have attended them in America and England.

The first Gospel printed and circulated in Japanese came from our mission; the epistles soon followed; and then the entire New Testament. In 1878 there were 28 converts baptized at Tokio, so that progress was making also in evangelizing. The year 1883 was another of marked advance, 2,000 being added to the evangelical churches of Japan in that year, of which Baptists had their share. In 1885 our Baptist churches had 400 members.

The earlier years of our mission were a most favorable opportunity. Japan was smitten with a sudden admiration for everything Western, and showed utmost haste to adopt the best elements of European civilization. A significant mark of this attitude was an imperial rescript of 1872, which not only assured all subjects of religious liberty, but adopted the Western calendar, and made Sunday a legal holiday under title of the "Day of Light." Buddhist priests showed favor to the missionaries in those days, giving lodgings in their temples to some of them. The young men of Japan having lost faith in their old religions, lent a willing ear to Christian teachings. Some of the political leaders professed themselves favorably impressed, especially by Christian ethics. There seemed a good prospect that Christianity might become the national religion of Japan, and perhaps if American Christians had appreciated the greatness of the opportunity and risen to it, such might have been the result. But the churches were apathetic; the missionary force

was increased slowly; the opportunity passed by. One great advantage of missionary work in Japan has always been that its people are essentially homogeneous and speak one language; missionaries are not obliged to learn several different vernaculars in order to be useful, or to make and print versions of the Bible in forty different dialects. That advantage still remains.

From about 1889 there was a decided reaction among the Japanese against things Western. The national spirit reasserted itself, the cry "Japan for the Japanese" was raised. Christian missions suffered a general retardation, in which of course Baptists shared. But with the twentieth century this wave of feeling subsided; interest in Christianity was revived and more rapid progress was made. Leading representatives of Japanese, statesmen and scholars, spoke well of the Christian religion, a more respectful hearing was given to Christian preachers and teachers; influential newspapers urged adoption of Christian ethics as Japan's only hope.

The Great Earthquake

On the morning of September 1, 1923, more than half of Tokio was destroyed by an earthquake, and nearly the whole of the adjoining city of Yokohama. A million and a half houses were demolished and nearly three million people made homeless. The financial loss in the entire devastated area was estimated at more than five billion dollars. All missions lost heavily and our Baptist mission not least. The walls of the Baptist Tabernacle stood, but the interior was ruined by fire. The Sarah Curtis School, maintained by the Women's Society, was destroyed, and three Japanese Baptist churches. The new Scott Hall at Waseda University was badly damaged, and the fine Mabie Memorial school at Yokohama was completely wrecked, together with the new Yokohama Memorial

Church and five other buildings. Altogether the loss to the Baptist mission was fully $500,000. The entire American people responded to the great need of the Japanese in this disaster, the greatest they had experienced in all their history, and sent more than $9,000,000 to their relief. It was hoped that this practical demonstration of the meaning of Christian brotherhood might cement a lasting friendship between the two nations, but later events seem to have erased the memory of this act from the Japanese mind.

Special contributions were asked from the Baptist churches of America to meet this emergency. The response was inadequate; but $300,000 was contributed, and the more pressing needs of reconstruction were thus provided for. The failure to raise the whole amount is the more to be regretted because the Japanese Christians were also impoverished by the same disaster, though they had participated in our five-year "Forward Movement" so far as to increase their contributions from 13,502 yen to 39,090, and this had been accompanied by 1,665 baptisms.

In 1913 the Tokio Tabernacle, a wooden building, was burned, and on its site a new and imposing concrete structure was built. For eight years a great community enterprise was here carried on. Besides all the activities usual in our best-organized churches at home, a wide social service was instituted. It was situated in the midst of a great population and surrounded by industrial and educational establishments. After the earthquake, what survived of the building was promptly utilized as a hospital and relief station, and more than $41,000 of relief funds were distributed through this agency, which was one of the 32 officially recognized by the Government. After the immediate needs of the people were relieved, the work of reconstruction came, and the community service

was revived. An instance, both amusing and instructive, of the stimulated activity of Japanese Buddhists, is afforded by a Buddhist social center that has been established only a short distance from the Tabernacle. Here a similar work is carried on, and preaching services have been instituted, in which the doctrines and practises of their religion are presented to the people in the most persuasive form they can devise. Imitation is said to be the sincerest form of flattery.

A Lost Opportunity

This was not, however, the greatest failure in connection with the earthquake disaster. That sweeping destruction afforded a great opportunity to build the Christian missionary enterprise in Japan on new and better foundations. It held out a prospect for union in all Christian enterprises, for all the Christian agencies at work in Japan to combine in an effort to make a real impact on the nation. Nothing was done. Each denomination proceeded to reconstruct the old and to go on in the former disunited ways. It would be futile to attempt to apportion blame, to decide whether missionaries on the field or Boards at home were chiefly responsible for neglect to seize and make the most of this providential opening for a great Christian advance in Japan. But the pity of it!

Missionary Extensions

There have been some interesting extensions of our missions in Japan. Rev. C. H. Carpenter and his wife, after years of fruitful service at Bassein, were compelled to leave the climate of Burma, and in 1886 opened a station at Nemuro among the Ainos, or aborigines. Mr. Carpenter died the following year, but Mrs. Carpenter continued the mission at her own expense.

A Scotch lady, Mrs. Allen, visiting Japan in 1892, be-

came interested in the missionary work there and gave a sum sufficient to finance a new mission in the Liu Chiu Islands. A church was organized at Naha, the chief town.

Captain Bickel's Inland Sea Mission

Few travelers visit Japan's inland sea, so its extent and importance is not realized. It is a landlocked archipelago, 250 miles long and 100 miles wide at its widest part—an area nearly equal to that of Lake Superior. There is a population of 1,500,000 on the islands of this sea, who were long unevangelized. A Scotch merchant, son of the Mrs. Allan mentioned above, offered a vessel for missionary work, and a suitable missionary was found in Captain Luke W. Bickel, son of Dr. Philip Bickel of our German mission. Born in Cincinnati, educated mainly in Germany, a sailor from his youth, a Christian worker in London, he was admirably equipped for his new post. The *Fukuin Maru,* or "Gospel Ship," was dedicated in September, 1899, and served its purpose as a floating church and missionary's home until 1914, when a larger and faster ship was put in commission. Captain Bickel's untimely death, in 1917, did not long interrupt its usefulness: a successor was found in Captain J. F. Laughton, who had also a sailor's training and shared Bickel's missionary enthusiasm.

Captain Bickel's work was not only unique in method, but suggested great possibilities. Up to that time missionary effort had been concentrated in a few large cities, the not unnatural result of the fact that at first only a few seaports were accessible to missionaries. The tendency was to continue as they had begun and to seek converts among the middle and upper classes; but it became evident that if Japan was to be effectively evangelized the great peasant class must be reached. Captain Bickel's success in this work has led to the broadening

of the whole missionary enterprise in Japan. He made his evangelism systematic, visiting all the villages of any island to which he went, stationing native evangelists wherever converts were made, and throwing upon the new churches organized the entire responsibility of self-support and further evangelism. He started Christian communities and left the task of extension to them. The method speedily proved its soundness, and is more and more adopted by other missionaries in other fields.

Southern Baptist Missions

The first missionary was sent out in 1889 and a station was opened at Osaka, where a church was organized that in 1891 numbered 15. This station was transferred to the Missionary Union later, and a mission was begun on the island of Kiushiu, at the southwest end of the group, which has a population of 9,000,000. Only one missionary had previously gone to this region, and many towns and villages were completely unevangelized. There were some Roman Catholics, however. The first church was formed in October, 1892, but there were many difficulties and progress was slow. The anti-foreign movement was at its height, and threatened the very life of the mission for a time; but soon new treaties were concluded between Japan and the United States, and most of the difficulties were smoothed away. The war with China caused more excitement and interruption; but this brought a new opportunity for work among Japanese soldiers, with the approval of their officers. New stations were opened in 1896 in Tupoka, the capital of the province and its largest city; and in Nagasaki.

Educational and Medical

Baptist educational work in Japan is in a very unsatisfactory state. A theological class was formed about 1880.

which grew into a theological seminary, of which Dr. John Dearing was at the head after 1895. It is still maintained at Tokio, but has only one teacher and eight students. We need either a theological school of the first grade, or else consolidation with some more efficient seminary of another denomination, with a Baptist teacher or teachers on the faculty. The Mabie Memorial school for boys was established at Yokohama in 1912, and had been provided with a new and fine building before the earthquake. In a few minutes property costing $215,000 was so completely destroyed that only four typewriters were salvaged from the ruins. Temporary buildings were secured within two months, and the school reopened with over 400 boys reporting. There is a school for girls called the Mary L. Colby school, at Kanagawa; and its building was fortunately not damaged by the earthquake. That completes the tale of Baptist institutions.

Waseda University is of course a great Christian asset, in the worth of which Baptists share. For years Dr. H. B. Benninghoff has been a Baptist member of the faculty and has rendered splendid service. Scott Hall was erected by Baptists in connection with this university, and two dormitories are associated with a central hall. Rev. K. Fujii is the student pastor. The Hall was damaged by the earthquake but has been repaired and is now rendering full service again as a Christian center for the students of the University. The Hovey Memorial dormitory and a house for the pastor complete a plant unexcelled for the purpose on any mission field.

Though our schools are in a far from satisfactory state, their personnel leaves nothing to be desired. Doctor Chiba, head of the Seminary at Tokio, is a graduate of Colby College and Rochester Theological Seminary, and has an honorary degree of LL. D. from an American University. He is recognized as a scholar and leader

Stations in the Japan Mission

throughout Japan, and is much in demand as preacher and speaker. Christian influence in Japan is much widened by the presence of Baptists and other Christians in the faculties of the Universities, and as teachers in secondary and professional schools. Some of these are national figures, and their influence extends far and wide.

Our earliest missionaries were too exclusively devoted to evangelism and neglected Christian education. In consequence, we are paying for this mistake in lack of influence. Half-trained men or less are of even smaller efficiency in Japan than in America. We need to reenforce strongly the schools we have, and cooperate more effectively in such institutions as Waseda and the Union Christian college for women, or we shall fall still farther behind.

It is worthy of mentioning that Christian example has had its effect in stimulating other educational plans in Japan. One of the most notable is the *Keiogijuku* or Keio Free School, now Keio University, founded by Yukichi Tukuzawa, not a Christian, but a great teacher and writer. Many of the Japanese leaders of today were among his students. His "Moral Code" is a very influential work and is widely circulated. Its teaching fairly matches the highest Christian ethics and is stronger on its social side than most Christian treatises. Another worthy venture is the Jissen Girls' School, established in 1899 by Uta-ko Shimoda, who had previously traveled widely in Europe and America and is recognized as one of the foremost women educators of Japan or of any country. It may be added that Shinto and Buddhism have felt the impulse, and each has established a college, the object of which is to bring up religionists of their own sort to recruit their priesthoods.

Baptists have no medical mission work in Japan, and other denominations far less than in other Asiatic coun-

tries. The reason doubtless is that the Japanese Government long ago took up the matter of medical education, and established faculties in the imperial universities, so that Japan is fairly supplied with qualified practioners. Nevertheless, if it is true, as recently published, that 38 per cent. of the annual deaths in Japan are of children under five years, and that most of these are due to alimentary diseases and tuberculosis, there is still much for medical science to accomplish in that country. Trachoma is said to be also very prevalent, and medical science has not yet discovered how to treat that disease successfully.

Women in Oriental Missions

The W A B F M S has been doing excellent school work for many years, and has greatly increased these activities in the last decade. A girls' school at Sendai, eight hours by train from Tokio, is one of the best institutions of the kind in Japan, one of the three recognized by the Government as grade A, entitling graduates to enter the Imperial University. It has a fine campus and a group of gray stucco buildings. Large numbers of its students are baptized each year. Another fine school is maintained at Osaka, a city of 1,600,000 people, sometimes called "the Pittsburgh of Japan." In Juso, a suburb, is a large compound, containing several school buildings. The newest of these was given by the women of the Northwest and is known as the Jubilee Building. This school has a very wide influence for good. Baptist women also cooperate in the support of the Women's College of Japan, located at Iogimura, near Tokio, where 300 girls are in attendance. A Japanese woman is president, Doctor Yasui, and holds the honorary degree of Litt. D. from Mount Holyoke College.

Six other schools of the highest grade for women of the Orient are similarly maintained, all of comparatively

recent foundation. Three are in China: Ginling College at Nanking, Yencheng College at Peking, and the North China Medical School for Women. Three are in India: Isabella Thoburn College at Lucknow, Madras Women's College, and the Woman's Medical College at Vellore. In addition they are alone maintaining 27 kindergartens and nearly a dozen girls' schools of high-school grade, three each in Japan and Burma, two in China, and one in the Philippines. They also cooperate in a number of union schools of this grade. At their Jubilee in 1921, the Society was maintaining workers in ten mission fields, with 277 under appointment. Its income had grown from $7,722 in its first year to $770,973, and a special Jubilee campaign brought into the treasury more than $500,000 in special gifts. Since the great war the Society has made contacts with European Baptist women and is doing a work of great value in Poland, Czechoslovakia, and other fields where their help is equally needed and appreciated.

Incidentally it may be noted that Christian women have organized some 40 Societies or Boards for foreign missions, with an annual income exceeding $6,000,000. They have been equally active in home missions, with quite as many organizations and an equal or greater income. Their crowning achievement in organization is the formation of a Federation of Woman's Boards for Foreign Missions and a Council of Women for Home Missions, through which greater harmony of effort is hoped.

Important Auxiliaries

The American Bible Society is a powerful ally of all missionary operations, and its work in Japan is large and efficient. In 1924 there were 12 colporters at work and a large number of selling agencies, through whose

united efforts 10,295 Bibles were disposed of, together with 61,400 Testaments and the great number of 699,512 portions. The circulation of this Society's versions in Japan has tripled in two years. The Bibles and Testaments are nearly all sold, and more than half the portions, though many of these are given away. The British and Foreign Bible Society had seven agents working full time and about twenty others on part time, with the result that 6,525 Bibles were distributed, 47,824 Testaments, and 153,530 portions. Both societies are ably helped in this work by the native churches, the Salvation Army, and other religious bodies. The Japan Book and Tract Society, very materially aided by the Religious Tract Society of London, is doing much to supply Japan with a Christian literature of value from both the spiritual and the literary point of view. Their year's output was 47,250 books, 323,285 tracts, and 151,243 cards, mostly sales, the proportion of gifts being very small. When Japanese are willing to pay good money for Bibles and religious books it means something. In addition to these helpers, there is a Christian Literature Society, which publishes and sells annually 14,000,000 copies, of which over 4,000,000 are periodicals.

The Y M C A and Y W C A are both active in Japan, and are mainly officered by Japanese. They are especially useful in connection with the various educational institutions, and are most helpful in promoting a healthy Christian student life. The first Y M C A hall was opened at Osaka in 1881; it would hold over 1,200 people, and was used largely for interdenominational work. The organization has for years had the most conspicuous building in Tokio, and the Saturday and Sunday gatherings there are the most notable in the city. Lectures are from time to time given by prominent Japanese nobles, statesmen, and business men, as well as by dis-

tinguished visitors from Europe and America. The president of the House of Representatives was for some years also president of the Y M C A. A branch is maintained in each of the Government colleges and in many of the high schools.

The visit of Dr. Francis E. Clark in 1892 gave a great impetus to the Christian Endeavor work of Japan, already making good progress, and since that time it has prospered greatly. A Temperance League is making good advance, and such work is much needed, for the drinking of *saki*, a kind of rice whisky, is a national vice.

Recent Organized Efforts

Japanese Christians are showing capacity for organization and initiative. A convention of all Baptist missionaries was held in 1890, which planned a great extension of the work. This plan was only partially realized, on account of the antiforeign reaction. In 1891 the English Baptists transferred their work to American Baptists, which simplified our denominational organization on the field. From time to time other gatherings of like nature have been held. But perhaps the most notable forward steps were taken in 1922 when the first General Conference of Christian Workers was called, under whose direction the National Christian Council of Japan was formed in November of the following year, to provide for interdenominational and international cooperation. Christianity in Japan, as elsewhere, has been retarded by a lack of unity and concentration. The presentation of the gospel message had been beclouded with many sectarian ideas and divisions that are meaningless to the Japanese. If not Christian union in one national church, at least federation of the existing agencies is imperatively demanded; and it is the object of the Council to bring this about. It is a practical expedient for bringing things to

pass. It accepts facts as they are, and calls no church to surrender any part of its convictions, independence, or authority; but aims to provide means by which they may undertake common tasks, that can be successfully accomplished only by united effort. A Conference of Three Religions was called in 1913 under direction of the Minister of Home Affairs. Christianity was given official recognition as one of the three great religions of Japan and invited to representation, giving it a standing it had never had before.

Future Prospects

The first Baptist church was organized in Yokohama in 1872; in 1924 our mission reported 15 missionaries, 29 native assistants, 35 churches, and 4,389 members. The National Council reports for all Christian bodies: 727 foreign missionaries, 4,651 natives, 1,910 churches, and 163,363 communicants. In the way of Christian education, these missions are maintaining 269 kindergartens, with 12,536 pupils; 39 primary schools, with 11,824 enrolled; 20 middle schools for boys, with enrolment of 19,514; 40 for girls, with 12,680; 25 theological schools, with 599 students, and 14 training-schools for Bible-women, with 293 receiving instruction. Besides these are: 12 colleges for young men, with 4,378 students; and 10 for young women, with 1,793. From what has been accomplished in little more than fifty years, we can make some reasonable forecast of what may be expected in years to come.

The Christian Movement in Japan and Formosa for 1922 gives condensed information from 73 missionaries and 30 Japanese Christians. From this condensation, the following is condensed:

People are hungering for spiritual food; no real hindrance from without to spread of Christianity, only

from within. Religion has come to a new day; interest in it is wide-spread. Christian ideals are having great influence. People who formerly despised Christianity are now sending their children to Sunday school. This new interest not confined to any one social stratum, but most apparent in the middle class—students, teachers, business men, officials. The nobility and extreme poor (like fishermen) hardly touched. By the leaders of Japan the need of a vital religion is more and more recognized. About 400,000 people now come under direct influence of Christian teaching every week. Washington Conference caused great diminution of bitterness in Japanese press, and earthquake still more. Sunday schools are winning love of children and through them parents. Japanese laymen are taking an active part in evangelism—much street preaching. Shinto and Buddhism compelled to fresh activity in self-defense, and are adopting and adapting Christian features, like Sunday schools and YMCA.

Self-support has made considerable progress in Japan, but is not always an unmixed blessing. It sometimes destroys the missionary spirit among the natives; they look upon the church as a club, affording them valuable privileges, but imposing no obligations to those outside.

Undoubtedly the greatest obstacle to the progress of Christianity in Japan is the wide-spread feeling that it is a foreign religion, or a group of foreign religions—strangeness and disunity are the twin barriers. They have been and still are very serious obstacles. The remedies are two: The training of a native ministry so that more and more, and soon entirely, the work of evangelization shall be conducted by natives, the work of American missionaries being confined mainly to education. The second remedy is to continue vigorously the work of the National Council and by every possible means promote Christian unity.

For Christian unity in the sense of consolidation into one native church, there is much less demand among the Japanese than in China. Denominationalism is better naturalized in Japan, possibly it suits better the Japanese spirit. Have the missionaries the intelligence and the true Christian spirit to organize a Japanese church, that will be national, and not an imitation of any one form of Christianity, but an expression of the national character redeemed by Christ? And are the great missionary corporations that conduct the missionary enterprise, and are the churches that support these corporations, Christian enough to support such an enterprise with at least as much generosity and enthusiasm as they have given to sectarian propaganda? The earthquake, with its destruction of institutional Christianity, seemed a great disaster. The gifts of decades were swept away in an hour, but this might have been a blessing in disguise—still may be—if instead of repeating the blunders of the past American Christians unite to build a new Christianity that shall make a new Japan—a Japan that, without ceasing to be Japanese shall also be Christian; holding fast to all the historic and cultural achievements of the past that are worthy of preservation, and adding thereto the spirit of Jesus, who came into this world not to be served but to serve, and who bids all men keep his new commandment, to love one another.

It is certainly a favorable augury that baptisms are increasing in Japan, in spite of all retarding influences. The attitude of the Japanese people toward missionaries and Christianity cannot be said to be hostile. Probably it would be more accurate to describe the attitude of the mass of Japanese as one of indifference. The early converts were largely from the educated class, the *samurai*, of good to high social position, a few quite wealthy. Christianity has thus far progressed mainly among the

same upper middle class; neither coolies nor nobles have been much affected, on the whole the nobles more than the coolies, because of their greater intelligence. In this respect, Japanese missions are unique; elsewhere converts have been made much more easily from the lower class, especially in India. The recently roused racial and patriotic antagonism against the United States has produced no marked change in the attendance of Japanese on Christian services; the student body seems more disaffected than the people at large. The brunt of the opposition, such as it is, has to be borne by the Japanese preachers, rather than by the missionaries. One good effect of this agitation has been to advance the cause of self-support, in order that the native ministers and churches might be more visibly dissociated from foreign control. The Methodist churches have outstripped all others in this regard, but the Baptists are not far behind.

Christianity is touching and influencing Japanese life in thousands of ways that cannot be shown in statistics. Multitudes are reading the New Testament and taking Jesus as a guide of life who have no formal connection with Christian churches. The views of an eminent Japanese Christian are interesting as a side-light on this whole question. He is Tasuku Harada, a B. D. of Yale and President of Doshisha University, in North Tokio. The needed Christian policy in Japan, in his view, is:

1. Unification of the churches. No greater obstacle to the progress of Christianity exists than the diversity of denominations, and the inevitable antagonism between them. There are over twenty of these sects, each with its own ministry and educational institutions, the result of which is poor equipment and low standards. Consolidation would result in a much higher grade of education and greater evangelical efficiency.

2. Expansion of Christian education is an urgent need.

Thirty years ago Christian schools were in the first rank, but Government schools have advanced a hundred paces, while Christian schools have taken but two or three faltering steps. The Government schools are like a full-grown man, while Christian schools are like little boys. Missions have no institution worthy of being called a university. The prospect is that in the coming generation Christian scholarship will be an inconsiderable factor. Christianity will never be solidly planted in Japan until it has middle and high schools and universities equal to the best, to train native Christian leaders for education and evangelism. More teachers and scholars of the highest character and qualifications are needed from abroad.

3. More standard Christian works should be translated into Japanese.

An educated Japanese, Yusuke Tsurumi, early in 1926 published an article in an American newspaper that has had a wide reprinting and reading. He was brought up to believe in Shinto and Buddhism, learned something of Confucianism, and came under Christian instruction. He has made a careful study of all these faiths; he finds good in all of them, and defects in each. The result in his own case is a blending of all four religions, so that he finds it impossible to label himself, or say definitely what kind of faith he holds. He believes that such eclecticism is characteristic of young Japan, for his countrymen are less interested in how the various religions philosophize than in how they function. They look for manifestations of religion in human conduct. His forecast of the future religion is worthy of consideration.

THE QUIZ

Who was the first missionary to Japan? Were the Jesuits successful? What caused their failure? Are there

Roman Catholics in Japan now? What Russian missionary has labored in Japan? How far has he succeeded? Who were the earliest Protestant missionaries? What can you tell about Hepburn? About Verbeck? Who was Neesima and what was his chief accomplishment? Who was the first Baptist missionary? Who invented the *jinrikisha?* What did Doctor Brown do for Japan? What had he done before? Can you recall anything similar? Where were the first Baptist churches? Were many converts made? Why did missions advance so fast? Why was not this early promise fulfilled? How do many leaders of the Japanese look at Christianity? When did the great earthquake occur? Did it do much damage? What did Americans do for the relief of the suffering? Has the material loss been made good? What can you tell of the Tokio Tabernacle and its work? Was a great opportunity lost at this time? How have our missions been extended by independent workers? Who was Captain Bickel? What is the inland sea of Japan? How did Bickel conduct his work? Has a successor been found? Where was the first S B C mission? How has the work gone on? Have we a good theological school in Japan? What other schools have we? Who is Doctor Benninghoff and what is he doing? What equipment have Baptists at Waseda? Has there been any defect in our Baptist missions? How have mission schools influenced the Japanese? What may be said of medical missions in Japan? Why no more of this work? What are Bible societies doing? Is the Y M C A at work in Japan? Are there Christian Endeavor societies? Is there any temperance work? How far have Japanese Christians got in organization? What kind of Conferences are held? What progress of Baptists is shown by statistics? What progress of Christians generally? What do Japanese Christians say is most needed? Has

progress been made in self-support? What is the chief obstacle? Do the Japanese desire unity? What classes have thus far been chiefly affected by the gospel? What are Harada's ideas of the needs of Japan? What does Tsurumi say of Japan's future religion? How do you think these ideas should affect our missionary policy?

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X

THE DARK CONTINENT

The Field

The immense size of Africa is comprehended by few. Merely to say that it has an area of 11,599,000 square miles means little. We shall get a better comprehension of the facts if we put it this way: The whole of the United States and Europe could be set down in the African Continent, and there would still be room for Hindustan and China. True, about half of this immense area is arid—the great Sahara Desert, mostly uninhabited and uninhabitable, though it might be possible to make a part of this waste space "blossom like the rose" by means of irrigation. It is also possible that the Sahara may be once more made what it was in geologic time, an inland sea. Only the northern coast of Africa was known to Greece and Rome, but that civilization once extended from the Nile to the pillars of Hercules. South Africa became known to the modern world through the voyage in which Vasco da Gama doubled the Cape of Good Hope in discovering a new way to India. The larger part of Africa is tropical. Its soil is exceedingly rich, and its mineral wealth immense; only a beginning has been made in developing its possibilities. The Johannesburg gold-mines and the Kimberley diamond-mines are the richest in the world. The discoveries of Livingstone and Stanley enlightened Europe to the value of this land, and a rush of all nations followed. Africa is no longer the Dark Continent, and little of it now remains to be explored. As a result of the late war, France and England

greatly increased their African possessions, at the expense of Germany.

Africa is drained by a system of great rivers: the Nile on the north, the Senegal and Niger flowing into the Atlantic on the west, the Zambesi on the east, and the Congo, greatest of all, 3,000 miles long and discharging a greater volume of water than the Mississsippi. In central Africa is a wonderful chain of lakes, next to those of North America in grandeur: Albert, Albert Edward, Victoria Nyanza with an area of 27,000 square miles, Tanganyika, and Nyassa—the last two 450 and 350 miles in length respectively. Little is yet known of the geology of Africa, but its fauna and flora have been fairly well studied; both are extremely rich, varied, and valuable. It is still the country of "great game."

The central part of Africa is a great plateau, giving to the land something of the contour of an inverted saucer. At a distance of 50 to 200 miles from the coast a vast table-land rises, reaching 2,000 to 3,000 feet above sea-level, slightly hollowed in the center, where the great lakes lie. From these flow the mighty rivers that drain the whole continent and are the dominating feature of African geography. The usual mental picture of Africa is probably a land of dismal swamps and impenetrable jungles, varied with arid deserts. Instead, it is a land of beautiful scenery, mountains, hills, and woodlands, mighty rivers, majestic lakes. Victoria Falls rivals and some think surpasses Niagara. The climate is hot and dry, but not unhealthful, now that it is understood and proper precautions can be taken. The central plateaus are as salubrious as any other country. British South Africa, one-half the area of the United States, is wholly in the temperate zone. Malaria, yellow fever, and sleeping sickness can now be controlled.

Because of this great extent, Africa is a continent of

remarkable variety, and few general statements about it are valid. There are at least four different Africas with which we have to deal; and for these the popular names, though far from scientific, will be sufficient for our purpose: North Africa, South Africa, the East Coast, and the West Coast. North Africa includes those countries that border on the Mediterranean; Morocco, Algeria, Tripoli, Egypt (including the Soudan), and Abyssinia. South Africa is the collective name of the provinces, mainly British and Dutch, now included in the Union of South Africa, Rhodesia, and Natal. East Africa, now called Tanganyika territory, formerly a German colony, was after the late war transferred to the "protection" of England. It is the region of the great interior lakes explored by Livingstone. West Africa is now mainly under French control and includes the districts known as Liberia, the Ivory Coast, Gold Coast, Nigeria, and Kamerun, the latter held by the British. This leaves Belgian Congo, midway between West Africa and British South Africa, a region of 909,654 square miles and a population of 8,500,000 of whom only 8,175 are whites. In describing the missions, these general outlines will be followed.

The People

Here, too, general statements must be made with caution, because the peoples of Africa are so many and so varied. Estimates of population are worth little, varying as they do from 140,000,000 to 200,000,000. The native inhabitants are of four principal stocks: 1. The Hamitic, in the northern and northeastern part; the Berbers are descendants of the ancient Egyptians, Copts, very much mixed. This is perhaps the oldest element. 2. Negroid, filling the central portion. Many tribes and languages are found, and their exact relations are yet to be determined. 3. Hottentot or Bushmen, the natives

of South Africa. 4. Malayan, found chiefly in Madagascar and the eastern coast. Besides, there are some 10,000,000 Semites in the northern regions.

Slavery was once a universal institution in Africa. The slave-trade is now practically abolished, which Christianity may claim as one of its great victories, even though gunpowder and rum have been substituted as part of the blessings of a Christian civilization. The liquor traffic conducted by "Christian" nations is indeed the great remaining curse of Africa, involving the whole continent and all its people. No wonder Schweitzer says, "Anything the white peoples may do for Africa is not so much benevolence as atonement."

Polygamy is the twin evil; general, not to say universal, among all native tribes, often taking the form of a mild domestic slavery, since there is little distinction between wife and slave—both are acquired by purchase, and both when acquired become drudges. Yet the system is approved by African women, and in the opinion of many dispassionate students of social conditions, it is so much an integral part of African life as to constitute a problem that defies immediate solution. To put away all his wives but one, a Christian convert must do what his race will regard as an injustice and disgrace to those put away. Wide-spread immorality is the result of insistence on monogamy. In Western Africa promiscuity is said to be more prevalent than either monogamy or polygamy.

In some parts of Africa considerable progress in civilization has been made. On the western coast, native traders are enterprising and prosperous; they conduct business with typists, cashiers, etc., quite in the modern fashion. Native barristers do well in the courts and often have white clients, but race prejudice hampers native doctors. Great Britain is covering her colonies with trained native artisans—carpenters, bricklayers, en-

gineers. Race prejudice still retards progress; it often manifests itself among whites in extreme dominance, sometimes cruelty. In the main, however, beyond social ostracism the native does not now suffer much wrong, especially in the British colonies. The wrongs in Belgian Congo have been largely corrected.

Economics

Africa is a country of immense and varied physical resources, little of which has yet been developed. Every colony has precious metals in forms and quantities profitable for industry and commerce. Exploration has as yet surveyed only the surface of the country and great discoveries doubtless remain to be made. At present South Africa seems to be richest in mineral wealth: copper, iron, gold, diamonds, all in large quantities. It was long thought that no coal exists in Africa, but lately some has been discovered in Cape Colony and near Khartoum. The African forests contain vast quantities of lumber, including cabinet woods and dyewoods; and are among the most valuable timber-lands in the world. The central plateaus possess great agricultural possibilities, and are already producing a wide variety of grains, vegetables, and fruits. Large areas combine the advantages of tropical and temperate climates and soils. Splendid cattle districts are found in the Congo valley and elsewhere. There is immense available water-power for lighting and manufactures, still awaiting development.

The primitive African is by necessity almost a vegetarian, though he loves both meat and fish. Manioca and maize furnish his chief food, pounded into a coarse meal in wooden mortars. This is supplemented by stews (called "chop") of very miscellaneous composition. The African woman is a fairly good cook, barring an excessive fondness for chili peppers and palm-oil.

European food is now brought to Africa, in the form of canned goods; and fresh meat and fish can be had in the port cities at least, thanks to refrigerator ships. The building of better houses, screened against insects, and the use of tabloid medicines have done much to reduce illness and the death-rate.

Religion

The African native has no religion in our sense of the word, nothing but a crude animism and fetishism. Hence the first work of missionaries has been to create a religious sense, to reveal God to these black men. The native rites and customs are so debased that converts must be required to abjure them, and this cuts them off from the life of their tribe. To found new Christian communities thus becomes imperative. Instability of will is the great defect of the African, and Christianity cannot be expected to cure this at once. The missionary problems of Africa are quite different from those in Asiatic missions. Instead of a highly civilized people, with a long history and an ancient literature, Africa presents peoples little removed from savagery, without history or literature, of whom one can say that they are human and not much more.

The Dark Continent Becomes Lighter

Many of us can remember in our school-day geographies that the map of Africa showed a great yellow blank for its interior, with the words running through this space in large capitals "Unexplored Interior." It was in those days that it acquired the name of the Dark Continent—it was dark, not only in that so much of it was then unknown, but because of its spiritual condition. The explorations of Speke and Grant in the Nile region and of Livingstone and Stanley in Central Africa,

changed all this. Livingstone traveled 29,000 miles and added 1,000,000 square miles to the known surface of the globe—one of the greatest achievements in the history of exploration. His journey in 1849 to Lake Ngami was the beginning of the great modern discoveries. In 1854-5 he determined the course of the Zambesi; in 1857 Burton and Speke made up the Nile valley and discovered lakes Tanganyika and Victoria Nyanza; in 1859 Livingstone was the first European to see Nyassa; Baker in 1864 added Albert Nyanza. This opening of new fields Livingstone believed to be his proper contribution to missionary work. "The end of the geographical feat is but the beginning of the missionary enterprise," he said. Stanley's journey through the Congo valley was hardly less epoch-making. All at once, the African continent was flooded with light; it remained only for the missionary to follow the explorer wherever he had not preceded. This he was prompt to do.

There had of course been missions in Africa long before this. The Roman part of it was Christianized in the early centuries; Alexandria and Carthage became chief Christian centers, until the incursion of the Vandals and afterwards that of the Mohammedans swept away this Christian civilization. Since then Africa has been mainly Mohammedan, wherever it was not pagan. Nevertheless, Christianity has never died out of the old Roman Africa—there are 10,000,000 Christians of sorts, to 42,000,000 Mohammedans. These are mainly survivals of the ancient Coptic churches, and of certain early heretical sects, such as the Monophysites, to the number of 3,000,000 or more. Some are Roman Catholics, claimed to number 2,450,000. Many of these are Christian only in the sense that they are not Mohammedan or pagan. But this nominal, inherited Christianity is little better than no religion at all.

Obstacles to Christian Progress

Mohammedanism is the greatest obstacle to Christian missions in Africa. It has certain advantages that make its progress relatively easy. It is free from race prejudice; Mohammedans freely intermarry with all the races they meet and convert, while Christians will not do this. No conversion is required, in the Christian conception of that term; profession of faith in God and Mohammed as his prophet and the performance of certain rites is all. This makes the transition from paganism to Mohammedanism easy, but raises the question whether the last state of the " convert " is not worse than the first, as he carries over all his pagan vices and acquires new ones. As the influence of England extends in Africa it will tend to remove or lessen this obstacle. The slave trade persists to some extent, and what is left of it is carried on by the Mohammedan Arabs; its suppression is only a question of time, and a short time at that. A railroad from the Cape to Cairo is no longer a dream, for the greater part of the route is completed, and English capital will soon do the rest. This will mean a vast change in the condition of Africa. This line when fully constructed will be some 5,000 miles long. Means of transportation from the interior to the coast will not be slow in following.

The other great obstacle to the progress of missions is the effect of Africa itself on Europeans. Crawford says:

> The fearful fact must be faced that all things European degenerate in central Africa—European provisions go bad, European fruits, European dogs, degenerate. So too European men and women.

The habits and customs of the people constitute another perhaps minor obstacle. To quote Crawford again:

> No delirium of speed here. No catching of train or boat by the fraction of a second. . . Fifteen miles per day from camp to camp. Speed? Now it is you indorse the old definition that speed is only a

mad method " whereby you miss as much as possible between starting-point and destination."

White people are surprised to find among the natives prejudice against whites and everything white. They think God is an Englishman.

Ay, you white men were a bad lot to kill the Best One like that; we blacks kill only criminals. And then, far from being ashamed of what you have done, you come across the seas to tell us you did it.

So said a chief to a missionary. Europeans find themselves a thousand miles from a bank—they have to rely on God and the blacks.

Missions in South Africa

From the seventeenth century, various attempts were made to colonize and evangelize the eastern and western coasts by Portuguese, Spanish, and Dutch. Early in the nineteenth century French and English settlements gained foothold, the latter mainly in the south. These mostly had a commercial and economic significance, rather than religious, though attempts to reach the natives with the gospel were not wholly lacking. The first definitely missionary work seems to have been begun by George Schmidt, the Moravian, from 1736 to 1743. He tried to elevate the Hottentots, but the Dutch settlers of South Africa derided and opposed his efforts and after some years succeeded in driving the missionaries out. In 1792 a second attempt with a stronger missionary force proved more successful, though the Dutch opposition remained constant. The chief colony was established at Gnadendal, and thence the work spread over a considerable area of Cape Colony. Later the Moravian missionaries pushed forward among the Kaffirs, where they won 6,000 converts, and advanced as far as Lake Nyassa. Theirs is still a flourishing mission, with close to 100,000 adherents, in 190 stations. Lay missionaries have been sent in con-

siderable numbers, and community methods prevail. Valuable educational and medical work has supplemented evangelism, and here, as everywhere, the Moravians have proved themselves wonderful missionaries.

The L M S was the first British society to enter South Africa, beginning its work there in 1799. It has pushed as far north as Lake Tanganyika and Madagascar, but has never occupied the West Coast. Robert Moffat was sent out in 1816 and began a mission in Cape Colony. He converted a Hottentot chief named Afrikaner and established a permanent station among the Bechuanas at Kuruman. For some time progress was slow, but after 1829 he began to make more numerous converts. A large part of his work was translation of the Scriptures and the beginning of Christian education. David Livingstone was at first a missionary of this society, and his explorations did much to extend its work.

Wesleyan missions began in Cape Colony in 1814 and have been very fruitful. More than any others, these missions have employed native evangelists and pastors, with the best results. Their work is well organized, and they have produced a Kaffir Bible and other Christian literature. The Scotch Presbyterians entered this field in 1821, and American Presbyterians occupy parts of this region, which is large and affords plenty of opportunities without duplication. They have established a group of schools, including a seminary at Lovedale, 700 miles north of Capetown. Very successful industrial training is given here to Kaffirs. A similar educational and social center has been founded at Blythewood, about 120 miles from Lovedale. These two plants are the best of their kind in Africa, and perhaps have no superiors in any foreign field.

The S P G (oldest of English missionary organizations, begun in 1701) was for a long time strictly colonial and

British in its operations, and relied on the printed page rather than the oral gospel for evangelization. In the publication and spread of Christian literature it has always been a valuable adjunct of the more direct forms of missionary endeavor. In later years it has somewhat broadened its sphere and modified its methods, but it is still one of the few societies that ignores "comity," is exclusive and intensive in method, and declines cooperation with other agencies, especially if they do not belong to the Church of England. This has much limited its usefulness.

East and Central Africa

Missions were begun in Central Africa as soon as the significance of Livingstone's discoveries dawned on Europeans. Much money has been expended on these fields, with relatively small results that can be expressed in statistics. The educational work has been most valuable and already justifies itself in the estimation of all observers. The greatest missionary in this region was "Mackay of Uganda." Stanley's famous letter of November 15, 1875, in the *Daily Telegraph* of London was a challenge to which English youth responded promptly, and the L M S soon sent out eight missionaries, of whom Alexander Mackay was the ablest, though the youngest. He had thorough literary and scientific training, the latter including both engineering and medicine. Establishing himself in Uganda, at the south end of Lake Victoria Nyanza, he built up a remarkable native Christian community. He astonished Africans by what he could do at his forge and lathe, and then taught his arts to them. He also did considerable work as a translator. Stanley declared that he was "the best missionary since Livingstone."

The L M S also has a mission in East-Central Africa, the first being at Ujiji. It proved difficult of access, the

climate was bad, and it was finally abandoned in favor of a better location. The mortality in this field was terrible during the years 1877-1893; of 36 missionaries 11 died, 14 were invalided and retired, at a cost of $40,000, with results almost invisible. This experience did much to give the African climate its bad reputation in Europe and America. Later the work has been attended with fewer deaths and greater results.

What was formerly German East Africa was largely occupied by missionaries of German societies, who have been moderately successful. The C M S also had some workers there. The Livingstonia mission of the Free Church of Scotland is also located in East Africa. Its stations have proved great civilizing centers, as well as successful in evangelization. It has done much to stop the slave-trade in this region, put an end to the desolating wars among the native tribes, and given security to life and property through a wide range of country—something that had never previously been known.

The West Coast

The C M S chose this as its field and began a mission in Sierra Leone in 1804, three years before it became a colony of the British crown. Though it is a small colony, about 4,000 square miles in all, it has a coast-line of 1,600 miles. Some of the earliest books to be printed in an African language were produced in this mission. English is now almost a native tongue, and a very good system of schools is maintained by the Government. A native church was organized in 1862 and now supports its own pastors, churches, and schools. In 1901 it had over 12,000 communicants, out of a population of 85,000. The C M S also carries on mission work in Nigeria.

West Africa was long known as "the white man's grave." In the first twenty-five years of the C M S work

in Sierra Leone, for example, 109 missionaries died. Better hygiene, sanitation, and medical treatment have reduced this mortality to small proportions in these later years. The United Brethren have also had a mission in Sierra Leone since 1855, with better fortune and considerable success.

The English Wesleyans began missions in West Africa in 1811, in Gambia, the Gold Coast, and Lagos. They also found the climate deadly—in fifty years 63 of their missionaries died. In spite of such disasters, the work has steadily progressed, and they now have 18,000 members and 60,000 additional adherents. They formed a mission Conference in 1880 and in 1885 a missionary bishop was appointed. Many schools have been established and buildings constructed for them. The A M E Church began work in Liberia in 1833, and a Conference has been organized there; they also have a mission and a Conference in the Congo region.

A mere outline of the various missions in Africa would fill many pages of this book. The attempt has been to give enough sample cases to indicate how extensive this work has already become.

THE QUIZ

How large is Africa? How much of it is arid? How much of it was known in the time of Christ? When did the southern part become known? What is its climate? Is it a rich country? Why the Dark Continent? Has Africa any great rivers? Any notable lakes? How may Central Africa be described? What is the usual idea of Africa, and what the reality? What four main divisions do we recognize? How many varieties of people in Africa? Are all what we call Africans? Does slavery exist? How general is polygamy? Is it easy to abolish it?

Is Africa becoming civilized? Where de we find most evidences? Con you describe the natural resources of Africa? What sort of food do the natives have? What is the religion of Africa? Who are some of the great explorers? When did missions begin? Are there remains of the ancient Christianity? Why is Mohammedanism so great an obstacle? What do you know of the "Cape to Cairo" route? What is another serious obstacle to missions? What does Crawford tell us about native ideas and ways? Who first began missions in South Africa? What can you say of the Moravians and their mission? Who was Moffat, and what did he do? Are there other denominations in this field? What has the S P G done? Who was the real founder of Central African missions? What was Stanley's part in it? Who was "Mackay of Uganda"? What other missions in East Africa? Where was the first mission on the West coast? How far has it been successful? What was the West Coast long called? Is it still deadly? What other mission is very successful here?

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XI

BAPTIST MISSIONS IN AFRICA

The West Coast

American missionaries were first sent to Africa in connection with a project to found a colony of emancipated American Negroes, from 1820 onward. The American Colonization Society undertook this work, and several religious bodies, including Baptists, became interested in it. Vast sums were spent on the colonizing scheme, without adequate return. Liberia has about 350 miles of seaboard and extends some 200 miles inland, with a total area of about 40,000 square miles. Its present population is composed of 20,000 from the United States and 2,000,000 or more natives. It obtained recognition as an independent republic in 1842. Citizens must have some Negro blood. The Civil War interrupted the missionary work of Northern Baptists, and it has never been resumed. Other denominations have entered the field, however, notably the Methodists, who have a flourishing mission and a college at Monrovia, the capital. There is also a Liberia College there, in part supported by the Government. The Protestant Episcopal Church is especially successful in its educational features—maintaining a high school at Cape Palmas and three other schools. In all there are 87 mission schools, with over 3,000 pupils.

The S B C in Nigeria

In 1849 the S B C began a mission among the Yoruba, a tribe in the region that has since become part of the immense British possessions collectively known as the West Colony, over which Great Britain claims "protectorate" or territorial rights. The mission was in what is

now Northern Nigeria, a region of 256,400 square miles and a population of more than 7,000,000. West Africa comprises, in addition, Southern Nigeria, Gold Coast, Sierra Leone, and Gambia. Lagos is the capital and the center now of missionary operations. The people are largely Mohammedans, and the number of European residents is very small, not exceeding 3,000. Some primary and secondary schools are maintained by the Government. The educational work of the Baptist mission is very prominent. A college and theological school was founded in 1900 at Ogbomoso, and a normal course is also added. The teaching staff is composed of missionaries and natives and is very efficient. There is a girls' school at Abeokuta, with about 100 girls in attendance and five teachers. An industrial school at Iwo is becoming one of the best institutions in Nigeria. A new hospital plant has been established at Ogbomoso, commodious and well-planned; dispensaries are maintained at a number of other stations. A Yoruba Association was formed some years ago, and has since become the Nigeria Baptist Convention. The churches are erecting their own houses of worship and are manifesting a strong missionary spirit. The Yoruba and other tribes of this region have *egbes* or companies for various purposes; this method of organization is carried into church life so as sometimes to be embarrassing, but on the whole the results are good.

English Baptist Mission

The B M S had a mission on the West Coast from 1842 onward. The chief station was on the island of Fernando Po, near the mouth of the Cameroon river. Missionaries were sent here from the colony of Jamaica, where they already had experience in working among a Negro population. Outstations on the mainland were

established, some of which grew into churches; and the people were taught the arts of civilized life along with the gospel. Victoria, on the mainland, after a time became the center of this mission. The Cameroon region became a German colony and a considerable immigration of Germans resulted. This led to a transfer of the work to the Basel Missionary Society, in 1882, which maintained it up to the late war, and perhaps does still, though the treaty of Versailles transferred the administration of the Cameroon colony to the British and French governments.

Negro Baptist Missions

Two independent organizations of Negro Baptists have missions in Africa. The National Baptist Convention was organized under the leadership of Dr. William J. Simmons in 1880. After his death, four years later, Dr. E. C. Morris became its head; he was an excellent organizer and served 28 years. The Foreign Mission Board of the Convention is located in Philadelphia. It maintains missions in Liberia and South Africa.

The Lott Carey Missionary Society also has missions in Liberia, and indeed led the way there. Lott Carey was a slave who succeeded in buying his freedom in 1820 and appointed himself a missionary to his race in Africa. After eight years he died there, but his example led to the organization of Negro Baptists for missionary purposes in 1860, and the society appropriately took the name of this pioneer. Besides their Liberian mission, they support native workers in South Africa under direction of the South African B M S.

English Baptists in the Congo

In 1877 Mr. Robert Arthrington, of Leeds, offered the B M S £1,000 to begin a mission in the Congo field, and

this stimulated other generous gifts. Their first missionary was George Grenfell, whose name stands among the greatest of African missionaries. His family belonged to the Church of England, but he became a Baptist at the age of fifteen. After some years in business, he entered Bristol College, was accepted as a missionary by the B M S, and reached the Cameroons in January, 1875. After three years here, he went to the Congo Valley and founded a new mission. He built the missionary steamer Peace, and by its aid carried the gospel message to hundreds of villages along the Congo and its affluents. He did a great and valuable work of exploration in the Upper Congo basin, ascending some of the tributary streams 400 miles or more, making careful observations and mapping this new region with great accuracy. The geographical value of his work is second only to that of Livingstone and Stanley. Later he built a second missionary boat, the Goodwill. Among other achievements, he established the first printing-press in this part of Africa, at Bolobo. Grenfell died all too soon in 1906, not quite 57 years old—African missions are not conducive to longevity.

Other missionaries were sent out, many of whom died before they had accomplished anything. Stations were established on both the Upper and Lower Congo. The station of Stanley Pool was destroyed by fire in 1886, but the loss stimulated the supporters to new efforts, and £4,000 was raised for rebuilding in a few weeks. The native language has been reduced to writing, grammar and dictionary provided, and a version of the Bible has followed.

Northern Baptists in the Congo

The Congo mission of American Baptists was orginated as an independent effort by two English Baptists, Mr.

and Mrs. H. Grattan Guinness, about 1878. With their own means and contributions from English sources, they carried it on for some years, with considerable success, and then, finding themselves no longer able to carry the burden, offered it to American Baptists. The offer was accepted, after prolonged consideration, in 1884, and we took possession of the mission and a plant said to be worth $100,000. Not long after this, A. Sims, M. D., returned from the field, visited the Northern Baptist churches and enlisted their warm sympathy in support of this work.

The Congo plateau is a region of 900,000 square miles with a population estimated at 12,000,000. The greater part of it belongs to the Congo Free State, under the protectorate of Belgium. Some of this region is still inaccessible, but more than 100,000 square miles is open to missionary work, which has the tacit approval of the Government. There has been notorious misgovernment and maladministration of this region, but many of the abuses have been remedied, and the condition of the people is much improved. Only about one-third of these people have yet been reached by Protestant missionaries, but there are at least 326 Protestant churches in the Congo and nearly 60,000 members.

Henry Richards had been the pioneer missionary on the Congo and labored at Banza Manteke amid great discouragements until the " Pentecost on the Congo," as the first great revival in 1886 was called. In the four years from 1921-4, there were nearly 11,000 baptized on this field. Here Dr. Catharine L. Mabie was located in 1898 for her medical work, with no equipment worth mentioning, so she became a traveling medical missionary and ministered to a large region round about. Since 1911 she has been a teacher in the Congo Evangelical Training Institution at Kimpese, where she gives special attention to physiology, sanitation, and hygiene. Her standing as

The Field of the Belgian Congo Mission

physician and teacher led to her appointment as a member of the Phelps-Stokes survey in 1921.

Dr. W. H. Leslie, another medical missionary, was a pioneer in penetrating the Kwangu region, about 1900. For several years he and Mrs. Leslie lived alone in the wilderness. He also was a pioneer in establishing the Vanga station, one of the greatest now in the Congo field. To hew this out of the primitive African jungle, he had two axes, a saw, a hammer, a box of nails, two bales of cloth, and ten sacks of salt. He cleared a plateau above the river and there built a village, with houses for missionaries, a church, school, and dispensary. Beyond the mission, a village has been built for young couples graduated from the school, which they have named Belge. The influence of this station is felt far and wide; old pagan evils are disappearing; new ethical ideals are being established; habits of cleanliness are forming; a religion of love and trust is taking the place of the ancient cults of terror and superstition.[1]

At Ntondo a valuable industrial work is going on under direction of a practical mechanic. A combined carpenter's and machinist's shop of brick contains a ten-horse-power engine, which moves saws, planes, lathe, and grinding-mill. There is another shop with forges and machinery for iron work. Practically everything has been built by the pupils, and the whole station is one of the finest in Africa. The Phelps-Stokes Commission says of it:

> In the construction of its buildings and the arrangement of roads and gardens, this plant is probably the best the Commission observed in Africa. . . It is notable for the abundance of fruits, vegetables, and flowers. One residence is famous for its lawn, the only one seen in Central Africa.

[1] Dr. W. H. Leslie and the Rev. and Mrs. Joseph Clark, all three Baptist missionaries in the Belgian Congo, have been decorated as *chevalier de l'order royal du lion* by the king of Belgium. Doctor Leslie has worked for more than 30 years in the Congo, Mr. Clark for 48, and Mrs. Clark for 46. Mrs. Clark is the first woman to receive this decoration.

This is one mission where the workers did not begin by establishing a college and theological seminary. They had the good sense to recognize the fact that the first step in establishing a Christian civilization among Africans was to teach them how to gain a livelihood and how to live. They found that while the African is not naturally industrious, he can be taught to work, and that he becomes a good artisan with proper instruction.

There are stations similar to the above at Tshumbiri and Sona Bata. The latter is perhaps the most fruitful of conversions thus far of any African field. Continuous revivals have occurred. In 1921 there were 2,000 baptisms here, 3,500 in 1922, 2,500 in 1923, 1,100 in 1924, and over 1,000 in 1925.

Prophetism

Africans in general are an emotional people, and constitute probably the most inflammable material in the world. A native "prophet" will always find a multitude of followers, and recent converts are often easily led astray by these pretenders. In the Sona Bata region much trouble has been experienced from one Kibangu, who announced himself a prophet in the summer of 1921 and caused great excitement by pretending to work miracles and claiming to be a Messiah. After a time the Government arrested him and the stir gradually died away. A recrudescence of the movement in later years led some 3,000 converts to separate from our missions, but the others stood fast. The experience has emphasized the great need of trained native workers.

African prophetism has not always had results so bad. A Methodist missionary recently discovered some 20,000 converts in West Africa, who had been gained by the preaching of a native known as "Prophet Harris" and the "Black Elijah." This missionary, Rev. W. J. Platt,

found these native Christians meeting every Sunday to sing hymns, pray, and encourage each other in the worship of God. They were without ministry or organization and apparently excellent material for fuller Christian instruction. Prophet Harris has said everywhere that he was only a forerunner, and told them to wait for the coming of missionaries and fuller light. Many of them possessed Bibles and they had even built churches in some places. Missionaries have been sent them, and it is hoped to establish a training college.

Christian Education

Religious evangelism without education has been proved by experience to be the fruitful mother of emotionalism, superstitition, fanaticism, and bigotry. Nowhere has this been made more clear than in Africa. The educational work of missions is there of utmost importance, yet thus far the Congo field has no system of education, and the work greatly needs coordination.

Chief among educational influences is the translation and circulation of the Scriptures. There are some 800 languages and dialects spoken in Africa and many of them are not yet reduced in writing. The work of translation, and the printing of a Christian literature, has thus far been carried on in a very unsystematic, and hence a very unsatisfactory way. There has been a deplorable lack of cooperation between the various missionaries and societies, leading to great duplication and waste of effort. Various missionaries, often in adjacent fields, and dealing with the same language, have made different alphabets and scripts, and the result is that natives speaking the same language cannot read the books produced in stations other than their own. An International Bureau of African Languages and Culture is projected, to promote study of the native languages and uniformity in writing

and printing them, so as to make what religious and educational literature may be produced available to the utmost. There certainly is need for such an institution. The present haphazard and unscientific methods are a disgrace to missions, and should be promptly remedied.

Baptist schools in connection with African missions are numerous and on the whole of excellent grade. The British Baptists began a school at San Salvador, on the Congo River, in 1879, on the site of an abandoned Roman Catholic mission. It maintains a boarding-school for boys and girls, with a teaching staff of 14. A brick church has been built here, with five bungalows for residences, a dispensary, and a hospital. This has 36 beds and gives more than a thousand treatments a year.

Several stations are maintained by the British Baptists in the Congo field, notably one at Kibokolo, on a plateau 3,200 feet above sea-level, in a fine climate. A school is maintained, which has an attendance of 60 boys and 24 girls. Instruction is given in the vernacular, including some industrial and agricultural training. Ten stations in all are maintained, and the Phelps-Stokes Commission says that this work "is one of the most notable in the whole colony."

British and American Baptists unite in the support of the Kimpese Evangelical Training Institute, already mentioned. It has been at work over fifteen years, has graduated 73 men and 64 women, most of whom are now at work on the field and are building up native churches rapidly. This is a more advanced school than many, and besides studies equal to our eight grades, provides instruction in sanitation, agriculture, and handicrafts. Only one other institution of equal grade is yet maintained in the Congo, and that by a Swedish mission.

It is the testimony of missionaries and observers that the pupils of these Congo schools compare very favorably

in intelligence and attainment with pupils of the same grades in the United States. In knowledge of the Bible they put to shame students in our high schools and college freshmen.

The great defect of missionary schools—and this is by no means confined to Africa—has been that their product is fitted only to make ministers, teachers, or clerks, what is known among us as "white-collar jobs." More of these are now found on nearly all our mission fields than can possibly find employment; and they are unwilling as any American youths to accept other and (as they think) inferior work. Schools that will teach natives to make a living, as the first condition of making a life, are greatly needed on all mission fields. For Africans, agricultural colleges are the prime desideratum. The vast majority of the people must live on and from the soil. There are 135 mission stations now in Africa where some sort of agricultural training is given; and how to increase the number and efficiency of these is one of the chief missionary problems today. The report of the Phelps-Stokes Commission has had good effects in many ways: It has called the attention of the Christian world to the good and bad features of the work in Africa; it has stimulated the British Government to appoint an advisory Educational Commission for the future development of education in British colonies. France and Belgium are expected to take similar steps; and with these the various missionary agencies should henceforth cooperate. Not a superficial and fictitious "culture," but a practical training that will fit him to live a useful life in his native environment is the chief need of the African.

Prospects of African Missions

The outlook for the future is most encouraging. Missionaries have laid great stress on self-support, and the

natives have responded heartily. Most of the station plants have been erected by labor of converts, at a minimum of cost; little foreign money is now used in support of native churches, schools, and teachers, except when establishing new stations. At the same time, African missions of all denominations, and especially our own, sorely need reenforcement and enlargement on the side of medical and educational work. Hospitals are urgently required. Evangelism can be most effectively conducted by the native ministry now receiving training. Character more than intellect will decide the future of Africa. Man is undergoing a social evolution: hence race superiority depends on social efficiency. Only a people who can flourish by their own efforts can reach and maintain the high standard of moral worth and public spirit without which a people cannot survive in the stress of modern life. It remains to be proved whether the African races have enough moral and physical stamina to stand by themselves, and, with some help from the white race, work out a civilization of their own. Have they the courage, uprightness, soundness of judgment, and capacity to work together that have made the white race dominant? If so, Africa will continue to belong indefinitely mainly to the black race. If not, the black race will gradually give place to the white, as on the American hemisphere the red race gave place.

Missionary problems in Africa are largely social problems and not so simple as might be supposed. For example, take the problem of the uplift of the African woman. Women have always worked in the fields; if taken from this work to the home exclusively, African life is so simple that they have not enough work to occupy them, and so spend their time in gossiping and quarreling. If women are taught modern laundry methods in the industrial schools, they are likely to find these inapplicable

in their own homes, and if they seek outside employment drift away to the towns and multiply the social difficulties there. There is no royal road to success in missions, more than elsewhere.

The land question is also a burning one, and Africans do not welcome the laws of Europe and America establishing private ownership. Dr. C. H. Parrish, the head of Simmons University, says:

> Sun, water, and land represent to the native mind, not those elements, but a single element, the supreme object of which is the provision of human sustenance. The primitive African is as horrified at the alienation or sale of land, as of water and sun. It thus follows that the ownership is nowhere vested in the individual, but in the whole race inhabiting a particular area. While every member of the tribe possesses as much right to the usage of an adequate share of the land as he has to his share of the warmth of the sun or a drink of water from the local stream.

Whites may force on the Negro their laws and customs, but they will meet with sullen resistance.

During the great war, the prestige of the white race was much impaired. On the other hand, Africans are fast growing conscious of common ideals and interests. The concerted and powerful effort to make South Africa a white man's land, segregating the native peoples, provokes bitter resentment wherever it is known. Especially as the white men of South Africa are by no means good specimens of their race—such places as Johannesburg are really "universities of vice," and the Bantu race is physically and morally degenerating in its contact with the whites.

In one important respect the outlook is most favorable for missions. The ancient paganism is undergoing quick decomposition, and Christian missions are thus presented with a great opportunity, not exempt from dangers and difficulties. For the general awakening of Africa, the new longing for knowledge, does not necessarily mean

Christian progress. Baptists are specially fitted to deal with the situation by reason of their emphasis, which has sometimes been overemphasis, of individual liberty and individual responsibility. Education and evangelism must be pushed hand-in-hand, and the education must be adapted to his needs—if we offer the African the Bible and spelling-book with one hand, the other should hold out the axe and hoe.

It is a favorable symptom that the eyes of the world are today turned upon Africa, especially of the Christian world. A great conference of workers was held in Belgium in the autumn of 1926, at which 200 representatives of missionary organizations and 50 officials and specialists were present. They considered such questions as, "The specific task of Christian missions in Africa," and "The relation between Christian missions and other forces impinging on African life." The result of such a conference should be greater coordination and energy in the prosecution of African missions.

THE QUIZ

Where were the first American missions in Africa? Why is there no Baptist mission in Liberia now? What other denominations have missions there? Where is Nigeria? What Baptists have a mission there? How much has it accomplished? Have English Baptists any mission in West Africa? What is the National Baptist Convention doing in Africa? Where are the Lott Carey missions? How did the B M S begin a mission in Congoland? Who was their greatest missionary? How did Northern Baptists enter the Congo field? Who are some of the workers? What are some of the chief stations? Has the work been very successful? What medical work is doing? What industrial training? Who was Kibangu

and what did he do? Who was the "Black Elijah"? Is Christian education especially important in Africa? Are the Scriptures widely circulated? Has there been sufficient unity in this work? Do our Baptist schools rank high? What is the Kimpese Institute? Are African students intelligent? What is the chief defect of mission schools? What is the outlook for missions? Can you name the most pressing needs? Are missionary problems simple? What is the attitude of Africans to the land question? Is there growing solidarity among the natives? What are some circumstances favoring missions?

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XII

MISSIONS TO THE PHILIPPINES

The Country

The cluster of islands called the Philippines constitute a vaster territory than most Americans realize. They extend through sixteen degrees of longitude and nine of latitude—a space nearly equal in dimensions, though not in area, to the United States east of the Mississippi. They are a country larger than Great Britain, twice the size of New England and more than equal to the Middle States—in all 127,855 square miles. There are more than 7,000 of these islands, though only 166 have an area of one square mile or over. The principal islands are: Luzon, 40,814 square miles, about the size of Ohio; and Mindanao, 36,906, nearly the same as Indiana. Besides these are: Samar, Panay, Palawan, and Mindoro, each approximately equal to Connecticut, while Leyte, Ceba, Bohal, and Masbata are all larger than Rhode Island. The population is 10,000,000, about the same density as in the United States, and far below that of Japan or China. Manila, the capital, is a city of about 250,000, and there are eighteen towns numbering between 20,000 and 40,000. There are three rivers as long as the Hudson, and mountains higher than any in the United States east of the Rockies.

The climate is tropical, but on the whole very good—some even pronounce it delightful. It is a real climate, and not a collection of samples of weather. The temperature is seldom under 70° or over 100°, and may be called a perpetual summer. There are two seasons, the wet and the dry, the wet somewhat cooler; even in the

hot, dry season sea-breezes bring cool nights. Nothing can be finer than some of the inland towns and stations, in a table-land 3,000 feet above sea-level.

Economics

The soil is fertile, but the people are far from industrious, and the methods of culture are primitive, so that a vast increase of production is possible. Tropical fruits are grown in abundance: bananas, oranges, mangoes, and many varieties of nuts, including coconuts. The mountain ranges have twenty active volcanos and thirty that are extinct; and they contain much mineral wealth—gold, silver, copper, iron, coal are all present. As yet manufactures are slight. Some sugar-mills have been established, and with improved culture and machinery there are great possibilities in the production of sugar. Tobacco is a principal crop and is of a quality second only to that of Cuba; Manila cigars are celebrated for their excellence and cheapness and are exported in considerable quantities. The forests cover 72,000 square miles and abound in fine lumber—teak, ebony, mahogany; rubber and camphor trees are native. Rattan, bamboos, various barks, resins, and gums are also produced and exported. Hats woven of native grasses, embroideries, in which the women are skilful, are other important exports. No factories are found outside of Manila and its environs; what is produced elsewhere is handwork.

The immense increase in recent years of the demand for crude rubber has opened up new prospects of prosperity for the Philippines. The climatic conditions are very favorable to the production of rubber on a large scale; the soil is naturally adapted to the rubber tree, labor is available on a sufficient scale, and at a cost that makes competition with East Indian plantations possible. Several rubber plantations have already been established,

and a government survey indicates that 1,500,000 acres are available for this industry. An Act of Congress, passed July 1, 1902, provides that single homestead entries may be made, not exceeding forty acres; and in addition the Government may sell like tracts to individuals, but not more than 64 such tracts may be sold to any individual or corporation. The object is to prevent great landed estates and secure diffused ownership of the soil. This is an effective obstacle to any scheme for exploitation of the Philippines through immense rubber plantations established by American capital, but need be no bar to mass production by small corporations or enterprising individuals. As matter of fact, most of the world's present rubber supply is produced by small farm units. While the Philippine people realize that the United States needs rubber, and are willing to help us break the English rubber monopoly, they are not willing to surrender their land to economic exploitation. Larger tracts than 2,500 acres (the present limit) might benefit a few capitalists, but would be a political and economic danger to the Filipinos. It does not seem likely that Congress will consent to modify the law, under these circumstances.

Since the American occupation, banks, post-offices, telegraph and telephone lines, railways, and now radio stations have sprung up with astonishing rapidity. There is an excellent currency, silver and paper, with a gold basis, all modeled on the system of the United States. The unit of value is the *peso,* worth 50 cents of our money.

Sparsely inhabited, with their immense possibilities of food and wealth production barely touched, it is no wonder that the Philippines are an object of longing to the overpopulated, half-starving peoples of Asia, all of whom are on the lookout for some refuge to which their teeming millions can flee. This constitutes the real problem of the Philippines. For the United States to abandon its

protectorate would mean their immediate exploitation by Japan and perhaps by China and India.

The People

The natives of the Philippines are not a nation, have never been a nation, are not capable of immediately becoming a nation. They are not one people, but a heterogeneous collection of tribes and races, some of them quite uncivilized yet. This is the result of successive conquests and waves of immigration. Most of the native races are allied with the Malays, but the Negritos are believed to be the aborigines. H. Otley Breyer, professor of anthropology in the University of the Philippines, says that there are 87 distinct ethnographic groups traceable in the present population. He lists 26 different languages and dialects that have been printed, and there are probably 80 in all. Nowhere in the world, perhaps, is there greater diversity of types and blends of people. They have some of the pronounced characteristics of Malays: they have no cohesion, are always provincial, and so have never developed political or economic unity. They lack persistence, have no initiative, and are deficient in truthfulness and honesty. They are described by our missionaries as very hospitable, affectionate, but indolent and emotional. They are easy to arouse, hard to hold. The great majority are very poor and have learned to be happy with little. Gambling and cock-fighting are universal vices. Perhaps even these general statements should be received with caution, as what may be true of one race might be quite otherwise in case of another.

The most progressive of these tribes are the Tagalogs, numbering 1,450,000, and the Visayan, 3,219,000. Manuel Quezon, President of the Senate, their leading statesman, is a Tagalog, while Señor Osmeña, speaker of the House of Representatives, is Visayan. Next in impor-

tance perhaps are Negritos, still wild and uncivilized, and the Igorots, in many ways reckoned the most backward of all. These and the Moros are Mohammedans. Large numbers, some 500,000, are *mestizos,* or half-breeds, and these comprise much of the most intelligent and progressive of the population. About 50,000 Chinese and some Japanese should also be mentioned. The Chinese are active in the various kinds of business and are not unpopular, but the Japanese are disliked.

The houses of the natives and all but the wealthier of all classes, are of bamboo frames, on piles, with thatched roofs of nipa palm, often covered with galvanized iron. The basement is used as a stable, or possibly a store. Furniture is very primitive in these native huts; the inmates sleep on the floor and cook on a flat stone—fry, roast, broil, and bake in embers. The food is largely rice and fish, varied with fowls and pigs. There is carabao beef, but it is dry and tough. Vegetables and fruits are plentiful, but not the American sorts. Owing to unbalanced diet and lack of hygiene, dysentery and beri-beri are prevalent and deadly.

This toll taken by preventable diseases is one of the heaviest taxes the Filipinos have to pay. What could be done for the islands as a whole has already been demonstrated in the Manila district, where malaria, cholera, and dysentery have been practically stamped out, and tuberculosis greatly diminished. In many parts of the islands 20 per cent. of the people suffer from malaria alone, and from one-fifth to one-fourth of the people are unable to work by reason of diseases. Vigorous sanitary and hygienic campaigns, under competent supervisors, are the most pressing need of the day, for the mass of the people are totally ignorant of both sanitation and hygiene. The schools can do a great work of education in public health.

As might be expected, there is great diversity of languages among the Filipinos. Competent observers declare that there are thirty-four distinct languages spoken, and over 75 dialects, 45 of which are spoken by people enough to deserve a version of the Scriptures. It is further said that twenty of these dialects are spoken by over 27,000 persons, and eleven by more than 100,000 each, while three are the vernacular of at least 1,000,000. Up to 1919 the British and Foreign Bible Society had published the complete Bible in four principal languages and parts of the Gospels in four more. The American Bible Society has three complete Bibles for Filipinos and the Gospels in two more. The difficulties of making such versions are great; for example, the language of the Igorots lacks about half the words needed to translate the New Testament.

Spanish is still a common medium of communication, but English is rapidly replacing it, and today is spoken by more people than ever knew Spanish. English is taught in all the schools and is the official language, save the proceedings of the Senate and House of Representatives, which are still conducted in Spanish.

The Spanish conquerors found the Filipinos in three classes: nobles (*datos*), plebeians (*tawos*), and slaves. Slavery was abolished by papal edict in 1591, which was confirmed by various royal edicts, but a form of serfdom or peonage took its place. A type of feudalism developed, which however was an advance on Malayan savagery. The Filipino is still feudal by instinct and follows leaders blindly. The social unit is the *barrio* or village, from a score to several hundred houses.

Education

Education is free, secular, and coeducational. There are now more than a million pupils enrolled in the public

schools, of which there are 4,500. At first and of necessity manned by American teachers, these have declined from more than a thousand to 350, while 8,000 natives are now employed as teachers. This alone is an index of the progress that the islands are making. A system of normal and industrial schools, as well as agricultural, supplements the elementary schools. A University of the Philippines has been established in Manila and is supported by the Government. It reports 2,698 students in the collegiate department, and 2,020 in other departments. There are also two universities, founded and supported by private gifts: Santo Tomas, begun in 1611 by the Dominican order and still under their control; and a National University. Many private schools of various grades are also maintained, and these are said to have 30,000 pupils.

A veritable obsession of education seems to have taken hold of the Filipinos. The country has advanced a century in twenty years, and bids fair to become one of the most highly educated nations of the world. It is becoming a youth-controlled nation, full of idealism, intolerant of shams. In 1892, it is said, there were not more than 500 or 600 English-speaking people in Manila; now over 100,000 children are studying English in the schools. One easily believes the assertion that more Filipinos have learned English in 25 years than learned Spanish in 300 years; and the prophecy is quite credible that in another generation the Filipinos will be mainly an English-speaking people.

Government

The Philippines were ceded to the United States by Spain in a treaty signed April 11, 1899. The United States paid Spain $20,000,000, nominally not a purchase, but redemption of the bonded debt of the Philippines previously incurred, which Spain had guaranteed, and se-

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cured by customs. There was great opposition in our country to the acquisition of this territory, and for some time the "antis" kept up an agitation, stimulated by an insurrection of the natives led by Aguinaldo. This ended in 1901, and a new era for the islands began. Great progress along all lines, political, economic, social, has been made in a single generation. The head of the Philippine government has the title of Governor-general, and exercises the executive functions with the help of a cabinet, while legislation is in the hands of a Senate of 24 and a House of Representatives of 93. The islands are divided into 48 provinces, each having its own governor and administrative Board. Each municipality has a *presedente,* or mayor, and council. All officers are elected by popular vote, save the Governor-general, who is appointed by the President of the United States, and names his cabinet. The laws are administered by a justice of the peace for each municipality, by judges of 26 judicial districts and a supreme court. Each municipality has its police and there is a general Philippine constabulary, and the United States keeps about 13,000 troops, including five Filipino regiments, as additional precautions against disorder.

The Question of Independence

Aguinaldo's insurrection, begun almost at once after American occupation, had as its avowed object independence and the establishment of a Filipino republic. It was subdued with some difficulty, but a certain element of the Filipinos has never ceased to agitate for independence, and every year since 1907 the Filipino legislature has passed by unanimous vote a resolution demanding immediate and unconditional independence. This native agitation has been seconded by some American residents and visitors, and by a portion of the people of the United

States. By the majority, however, these agitators are believed to be misinformed and misguided, and the agitation itself is believed not to represent the Filipinos as a whole, but to be conducted by a minority of politicians for selfish purposes. The United States is committed to the policy of granting independence to the Filipinos as soon as they appear to be capable of self-government and self-protection, but no sooner. Most Americans are persuaded that to grant independence sooner would be only to invite trouble for the Filipinos and ultimately for ourselves.

It should be noted that the islands are by no means unanimous in this demand for independence. The Southern group, mainly inhabited by Moros, are decidedly opposed to independence. They are of a different race (Malay) and religion (Mohammedan) from the rest of the Filipinos, and mutual distrust prevails, not to say hatred. In the past, the Moros have been much persecuted by the "Christian" Filipinos, and for their own security greatly prefer continuance of the present status. If independence is granted to the northern portion of the islands, they demand separate organization under a protectorate by the United States. A measure known as the Bacon bill is pending in Congress, which aims to grant this desire of the Moros for separate treatment.

Colonel Thompson's Mission

What may prove to be a decisive event in the settlement of relations with the Philippines was the sending of Colonel Carmi A. Thompson, of Ohio, as a personal representative of President Coolidge, to make a comprehensive survey of conditions in the islands. He was received with all honors and given every facility for investigation. His report was made public in the closing weeks of 1926, and is a most important document. As was

expected, he strongly emphasizes the economic possibilities of the country. He found Mindanao producing high-grade coffee, and promising to grow enough to break the Brazilian monopoly. Immense deposits of iron ore and coal were shown him, though further expert surveys are necessary to establish fully their extent and value. Hemp production, in which the Philippines now lead the world, is capable of indefinite expansion. There is much undeveloped water-power, especially in Mindanao. An experimental grove of camphor trees shows that the islands can be made to produce large quantities of camphor, an industry of which Japan now has a practical monopoly. The yield of sugar could easily be increased fourfold. Enough kapok could be grown to stuff every mattress in the United States.

The decisive argument against Filipino independence is that, with all this possibility of wealth, the islands have not yet so developed their possibilities as to be capable of maintaining independence. Potentially one of the richest regions of the world, it is yet one of the poorest. Colonel Thompson gives adequate recognition of this basic and undeniable fact; and accordingly he does not recommend immediate independence. But he does strongly recommend better cooperation between the United States and the insular Legislature; and while highly commending the administrative ability of General Wood, he believes it would be better to transfer the administration of the islands from the War Department to a Bureau to be created for all insular administration. No change in the Jones Acts of 1916 should be made, and he does not favor segregation of the southern group to please the Moros. He recommends modification of the land laws, but by the Filipinos themselves through their Legislature, rather than by Congress.

In addition to the decisive reason mentioned above,

there are many economic and political reasons why immediate independence would be most inexpedient for the Filipinos. As an American protectorate, they enjoy free trade with the United States, and have the same protection against foreign competition that the American people have. As a result, Filipinos have increased and diversified their industries and commerce more than tenfold, wages have more than trebled, and the life of the people has been improved in a thousand ways. The United States expends annually $12,000,000 in the maintenance of its army and navy in the Philippines, all of which inures to the advantage of the people. Trade with the United States is vital to the Filipino people, who sell only 30 per cent. of their products to foreign nations. Separation would mean loss of the greater portion of what has been thus gained; it would cause the decay of Filipino industries and a check to their economic prosperity from which they would be decades in recovering, if they recovered at all.

Roman Catholics in the Philippines

There was no Spanish conquest of the Philippines; there is no Cortez or Pizarro in its history. A series of settlements peacefully made rather, and a quiet extension of Spanish authority, until it nominallly covered the entire group of islands. Missionaries soon followed this occupation, and as a result nine-tenths of Filipinos, of whatever race, are nominally Christian. In 1898 there were 6,559,998 inscribed in parish registers, and now 7,751,176 are claimed. The Spanish friars were these first missionaries, and their orders became dominant, especially Dominicans and Franciscans. They had acquired title before the American occupation to 400,000 acres of the best lands, of which 250,000 were near Manila. They were paid over $7,000,000 to relinquish these titles. The

friars had the repute of being very immoral, as well as grasping: they were directly connected with the Spanish government and its police, which they really directed, and in consequence became very unpopular. Before the war between Spain and the United States there had been several attempts at revolution, directed especially against the friars. Though many members of these orders departed for Spain after the American occupation, the feeling against them and their church did not subside, and an independent Catholic Church was established in 1901, under the lead of Gregario Aglipay. He was elected archbishop by his followers and has since consecrated bishops and ordained priests and organized a large Church, which claims 1,413,506 followers. The Roman Catholic Church has lost fully half of the Filipinos, but is now making great efforts to recoup these losses, mainly through parochial schools. As in the United States, the Roman Church is very hostile to the public schools.

Presbyterian Missions

Admiral Dewey entered Manila Bay on the night of April 30, 1898, and fought his memorable battle with the Spanish fleet the following morning.[1] When the news of his victory reached the United States the people rejoiced greatly, but with a bewilderment aptly expressed by Mr. Dooley, who said his countrymen did not know whether the Philippines were islands or a breakfast food. In that same month of May, the Presbyterian General Assembly voted a mission to the islands. They were fortunately able to transfer a Spanish-speaking missionary from Brazil, Rev. James B. Rodgers, who began the first

[1] The other principal events in the acquisition of the Philippines were: January 12, 1898, Aguinaldo issues proclamation of Philippine independence; August 13, Manila captured by American troops; February 4, 1899, Insurrection of Filipinos; February 6, Treaty of Paris ratified by U. S. Senate; March, 1901, Aguinaldo captured; July 4, civil government established by authority of the United States.

Protestant mission in Manila the following April. He found the people very receptive; they received the Bible and the gospel gladly. Other workers followed, and in seven years later the Presbyterian mission had 4,127 communicants. Eight other stations were opened, in which five dialects are spoken, and the total membership has now grown to more than 16,000. A conference of missionary Boards in the summer of 1898 agreed on a division of fields, in consequence of which the Presbyterian missions have been confined to the southern part of Luzon, while the Methodists have occupied the northern part. A medical mission in Panay is also an important part of the Presbyterian work. Their Silliman Institute, at Dumaguete, in the island of Negros, was named for a layman of Cohoes, N. Y., who gave $20,000 to found it. It has a fine, salubrious location, accessible to a large population, with no competing schools. Practically every province is represented among its students. Industrial features have been developed, a college farm, sawmills, etc. A mission hospital has been added, and altogether this is one of the greatest Protestant missions in the world.

Other Denominations

While Presbyterians were first, other evangelical bodies were not far behind. American Christians were practically a unit in recognizing their responsibilities to the Filipino people, whose destiny had in so strange a manner become united with our own. The Methodist Episcopal missions were begun in 1900, and they have established the largest Protestant congregation in Manila, besides numerous stations among the natives of northern Luzon. By 1903 they had 5,000 members and probationers.

The Protestant Episcopal Church began a mission in Manila in 1900. The following year Rev. Charles E.

Brent, of Boston, was elected missionary bishop of the Philippines, and has succeeded in procuring the erection of the cathedral of St. Mary and St. John, at a cost of $100,000, which is said to be the finest Episcopal church of the Orient. A fine social program has been undertaken by this Church—schools, hospitals, and dispensary in Manila, another hospital at Zamboanza, a training-school for nurses at Manila, and an orphanage. Over 90 social workers are employed, largely Filipinos.

The United Brethren began a mission in 1901 among the Ilocanos, Igorots, and other backward tribes.

The Disciples opened their first mission in 1901, and since 1923 have taken as their special field the northern part of Mindoro. They are said to be outstripping others in building up an indigenous church. They have established three hospitals and as many concrete dormitories, and are emphasizing social service.

The A B C F M began work in southern Mindanao in 1902, where they established a hospital in 1908.

Other Agencies

The Y M C A was early in the field; its representatives were sent out in 1898 with army transports, and their work has been largely among soldiers. Buildings were erected at the chief posts, well equipped for social purposes. Miss Helen M. Gould largely financed this work for some years.

The two great Bible Societies have had agents in the field, circulating their various versions for Filipinos. A version in Visayan has also been published by the Iloilo press, translating *baptizo* correctly.

The Baptist Mission

This was begun by Rev. Eric Lund, who had been a missionary in Spain. When he landed at Iloilo, in the

island of Panay, May 3, 1900, he found a field white for harvest. The people were more than ready to listen to the gospel. Not long after he began preaching in the market-place at Jaro, a committee from the interior brought a statement signed by nearly 8,000 persons, to the effect that they wished to abandon the Roman Church and become Protestants. A church was organized at Jaro. Not long after a handsome stone house was built at Capiz, at a cost of $3,000, mostly given by members. Villages would sometimes build a bamboo chapel in anticipation of a missionary's visit.

One of the best achievements of the mission has been the school at Jaro, at first an industrial school in which the boys mainly supported themselves while at study. This was opened in 1905, and 70 boys applied for admission the first day, the number soon increasing to 100. A farm, several mechanical trades, and business courses supplemented the more cultural studies. The Bible was made a text-book and daily study, and a School Republic solved the problem of discipline. This school has grown into the Central Filipino College, the only institution of the kind in Panay, and recognized by the Government as one of the best colleges of junior grade in the islands. A dormitory has been erected there on the ample campus, but larger housing arrangements for students are greatly needed, and some of the existing buildings are old and ill-adapted to their uses. With adequate equipment, this will be a great asset of the mission.

A Bible school at Iloilo is another educational center of importance. It has a roomy compound, with nine buildings of various kinds and sizes: including a hostel for girls, of whom there are 50 in attendance, and Doane Hall for boys, which is a center of activities for the Government high school near-by.

Panay is an island of 4,708 square miles area. By the

"comity" arrangements, Baptists have also become responsible for missionary work in Samar (5,090) and Negros (4,708). What we have done is equivalent to undertaking to evangelize two Connecticuts and one New Jersey. Little or nothing has yet been done in Samar, but a successful work has been begun at Bacalod in Negros, where a church was organized in 1903, and 1,233 baptisms reported in 1925. A school for boys is located here, which has become the center of a strong body of young people.

Altogether, there are now over 100 churches in our Philippine missions, with upwards of 6,000 members Our success has already been such as to create new problems of leadership and training.

Medical Work

As elsewhere, medical work has gone hand-in-hand with evangelism, and is the more necessary because of the dearth of qualified native physicians. Two excellent hospitals are maintained, one at Capiz, the other at Iloilo. The latter was for a time supported in part by Presbyterians but has been left entirely for the Baptist mission to carry on. Here Dr. R. C. Thomas is in charge, with Dr. Lorenzo Bowers as native assistant. He is a graduate in arts of Valparaiso University (Indiana), and in medicine of the University of Cincinnati. These two hospitals treat over 6,500 patients each year and are doing an incalculable amount of good.

Future Prospects

The efforts at unity and cooperation were undertaken so early in Philippine missions that there has been unusual harmony and unusual avoidance of overlapping and confusion. Bishop Brent, of the Protestant Episcopal Church. declined formal relations with other bodies, be-

cause of fundamental differences of policy, but promised to encourage friendly relations and has in fact abstained from entering previously occupied fields. Some steps toward unity have been taken. A Presbyterian and a Methodist church in Manila formed a Union Church in 1914, but this example has not been widely followed.

Future missionary progress among the Filipinos promises to be proportionate to the native ministry that can be trained as thoroughly as American missionaries. The only school to give such training thus far is the Union Theological Seminary at Manila, constituted of five previously existing schools; Presbyterian (1904), Methodist (1907), United Brethren (1911), Disciples (1913), and Congregationalists (1914). All five denominations contribute to its support and are represented in its teaching force. Yet it has very few students, and the Christian ministry does not seem to appeal as a career to Filipino youth, even those who are professed Christians and engaged in studies. In 1919 the trustees of this Seminary established a high school, and the following year a junior college, which it was hoped would become "feeders" of the Seminary, but the hope has not been fully justified as yet.

The various "training-schools," of which our Baptist station at Iloilo has one, and many others are maintained by the various denominations, are doing a valuable work, even an indispensable; but they do not and cannot furnish the high type of native minister that is demanded for the successful prosecution of missionary work among the Filipinos.

THE QUIZ

What are the dimensions of the Philippine group? What is the area? How many islands are there? Which

are the more important? What is the population? What city is the capital? Are there other towns? What sort of climate have the islands? Is the soil good? Can you name some of the chief products? Are there any manufactures? What are the prospects for producing rubber? What land laws have the Filipinos made? What is their object? Will they prevent rubber production? What results has American occupation had? Do other nations desire to control the Philippines? Is there a Filipino nation? What is the great obstacle to nationality? What are some of the principal tribes? How do the people live? Is there much disease among them? What is doing to control disease? What languages are spoken? What is the American Bible Society doing for these people? How far is English spoken? What social classes are found? What is the social unit? What sort of schools are there? Is anything done for higher education? When and how did the United States get control of the islands? What sort of government has been established? Do the Filipinos desire independence? What is the avowed policy of the United States? Are the Filipinos unanimous? Why was Colonel Thompson's mission so important? What did he report about the resources of the islands? What is the obstacle to immediate independence? What did Colonel Thompson recommend? How is the present status beneficial to the islands? What were the first Christian missions to the Filipinos? How strong is the Roman Catholic Church? Who is Archbishop Aglipay? Who were the first Protestant missionaries? What success have they had? What other Protestants are at work? Are there other agencies cooperating? When and where did Baptists begin missionary work? Can you describe the school work at Jaro? What station have we in Negros? How many churches and members have we in the islands? How has "comity" worked? What is the

missionary outlook? On what does progress seem chiefly to depend?

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XIII

MISSIONS TO LATIN AMERICA

I. THE ANTILLES

CUBA

The Cubans

The largest island of the group known as the Antilles, or West Indies, has an area of 44,164 square miles, a little less than Pennsylvania, and a population of 2,889,004, not much more than one-third of Pennsylvania's. About 70 per cent. are white and 30 per cent. Negroes. The Spaniards so completely exterminated the aboriginal Indians that few traces of them now remain. Near 12 per cent. of the people are foreign born, which means Spanish mainly, some 200,000 in all, the most thrifty and progressive element of the island. Cubans proper are natives of Spanish descent. There are quite a number of Chinese, mostly males and only temporary residents. Of people born in the United States there are perhaps 10,000.

Havana, the chief city, contains 363,000 people, and there are three other towns (Cienfuegos, Camaguey, Santiago) of from 70,000 to 95,000; besides seven ranging from 32,000 to 69,000. The Cuban is no hustler, but he is not so indolent as some have described him. Under Spanish rule he had little inducement to work or get ahead. He is still lacking in initiative and tenacity; he is impulsive and emotional, and has had little training in truthfulness and integrity. But he is brave, patriotic, and a lover of liberty. He has capacity for improvement as well as need of it. The position of woman is low; she has been repressed, dwarfed for many generations. For a

woman to work outside of the household is still regarded as disgraceful, and marriage has been her only career, yet only 20 per cent. are legally married. Work of women for women is one of the most needed and valuable kinds of missionary activity in this and in all Latin American fields. Christian homes are the great need of Cuba. The vices of Cubans are drunkenness, cock-fighting, and gambling. The introduction of American sports has done something to limit these vices and promises to do more; baseball in particular has taken a strong hold of the young men. The hope of Cuba is in a new generation led by men and women trained in the mission schools.

Literature is sparse and poor in Cuba. There are no newspapers of a high order; magazines and other periodicals of real worth are greatly needed. The chief reading matter consists of cheap Spanish fiction, mostly immoral and demoralizing. Fortunately even this is little circulated and read.

Cuban Freedom

Except for a brief period of British occupancy, Cuba remained a Spanish colony from the time of Columbus to 1898, when by the Treaty of Paris Spain relinquished her sovereignty. General Weyler's methods as military governor had roused a determination among the American people to end Spanish tyranny and misgovernment. As wars go, our war with Spain for Cuba's liberation was a righteous war, but it has since transpired that we might have had by peaceful negotiation all that we gained by war. Spain's willingness to yield to our remonstrances was a fact carefully suppressed by politicians who desired war and succeeded in forcing it, for selfish purposes.

A very difficult task confronted the American army of occupation when peace was declared. Cuba was little better than a great hospital and poor farm. An incredible

state of anarchy and starvation prevailed; cattle and other domestic animals had been mostly destroyed; sugar-mills and other industries had been laid waste; there never had been any sanitation, and epidemics were almost normal. Under the first governor, General Wood, the finances were reorganized, sanitation was introduced, the cities cleaned up, and yellow fever was banished; important public works were undertaken and a beginning was made of establishing a public-school system. A new Cuba came into being.

Government

The United States was accused by the world of waging the war with Spain for its own profit; it proceeded to demonstrate the genuineness of its regard for Cuba. A Convention representing the people was called and met in November, 1900; it adopted a constitution, providing for a government modeled on that of the United States. Our Government insisted on only three conditions of Cuban independence, which were made part of the fundamental law: First, that the United States should retain the right of intervention, when necessary to maintain a republican form of government, or to protect life and property in Cuba; second, that Cuba should contract no public debts that cannot be paid from current taxation: third, that the United States should be granted the use of certain ports as naval stations. Another notable feature of the new constitution was Article XXVI, which reads:

> The profession of all religious beliefs, as well as the practise of all forms of religion, are free, without further restriction than that demanded by respect for Christian morality and public order. The Church shall be separated from the State, which shall in no case subsidize any religion.

Political disturbances in Cuba compelled the United States to assert its right of intervention in 1906, and form

a provisional government. Three years later, after electoral reforms and a new presidential election, the American forces again withdrew. It must be said that Cubans have not yet demonstrated their capacity for self-government. Corruption is rife in all offices; elections are influenced by bribery and intimidation, with the resultant tendency on the part of the defeated to organize a revolution. But with experience, these matters may be amended.

The position of Cuba, as the key to the Gulf of Mexico, gives the United States a paramount interest in the island and its affairs. Its fine harbors are indispensable bases for naval operations, especially since the completion of the Panama Canal. The future of Cuba is bound up with that of the United States. We have become responsible before the world for the maintenance of her independence and for helping her to work out her own destiny. We have spiritual as well as political obligations to fulfil.

Economics

Cuba has every endowment of nature to become one of the favored spots of the earth. No country has a richer soil or more diversified opportunities for every form of agriculture. Almost every foot of the surface might be arable. There is much mineral wealth; mines in the east of hematic iron, and in the west of manganese; while in the north are copper-mines known and worked even before the discoveries of Columbus. Already the wealth of Cuba per capita is said to exceed that of any other nation, but these figures are illusory—they do not imply a high condition of social comfort, for the fact is precisely the reverse. Wealth is concentrated in a few hands, and these mostly the hands of foreigners. Railway and trolley systems, lighting and other public services are foreign-owned and managed, mostly by American

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ucts. Truck-gardening has made rapid strides, and a market for vegetables of all sorts has been found in our American cities during winter and spring. Fruits are abundant and varied: oranges, lemons, grapefruit, pineapples, bananas, coconuts, are valuable exports to the United States, Cuba's best customer, absorbing more of her products than any other three nations combined.

There are besides valuable forests: mahogany, cedar, dyewoods, gums, and resins in variety are produced. Scientific government forestry would make this one of Cuba's greatest industries.

One of the best of recent crops is pleasure-seekers. The Cuban climate is just beginning to be appreciated by Americans with leisure and money to spend. There are few extremes of hot or cold: maximum temperatures in August 95°, in January 50°. In spite of the lack of sanitation, the death-rate is but a fraction over 14 per 1,000. Railways traverse the whole island, and few towns are not easily reached. These advantages are making Cuba a favorite winter resort for Americans.

Another characteristic of Cuban life is thus described by one of our missionaries:

> One thing that the Spaniards have taught the Cubans is the organization of cooperative societies. Havana is famous for its great clubs, three of them having a combined membership of over one hundred thousand. These clubs are the greatest mutual benefit agencies to be found in Spanish America. The Gallego Club is for the benefit particularly of those Spaniards coming from the Province of Galicia. There is no finer building in Cuba than the Gallego Club, costing about one million dollars. Next in rank comes the Asturiano Club with a membership of 36,000, composed principally of Spaniards from the Province of Asturia. Then there is a clerks' club with a membership of 30,000, for the benefit of the clerks of Havana, with its home in a palace in the heart of the city. Members of these clubs have the privilege of night-schools, musical instruction, and hospital care.[1]

[1] *Twenty Years in Cuba*, by Rev. Charles S. Detweiler. 1923. General Board of Promotion of N B C.

Secular Education

Under the combined rule of the Spanish Government and the Roman Catholic Church, illiteracy was suffered to prevail in Cuba, with little attempt to remedy the matter. To be sure a university was founded as early as 1721, and there were some good private schools for the wealthy, who nevertheless were accustomed for the most part to send their children abroad for their education. Provision for the poor there was none, and when Cuba attained her independence more than 60 per cent. could not read. By 1907 things had so improved that there were 171,917 children in the public schools. In 1921, the last census year, the number had risen to 344,331 and there were 5,700 schools in session; but still nearly 400,000 children of school age were receiving no instruction.

The Cuban Government has adopted an ambitious scheme of education. By law education is compulsory and free in the primary schools. Secondary or high schools have not yet been established; as a substitute for these, regular circuits are appointed in the interior, for teachers who conduct classes in the higher subjects, traveling from school to school, and instructing in this way 3,639 pupils. The University of Havana is an institution of high rank, maintaining faculties in letters and science, in medicine and pharmacy, and in law, with more than 2,000 students in 1919. Night-schools for working people are maintained, to the number of 67, with an enrolment of over 6,000. Though the system is well-planned, it has thus far chiefly benefited the people living in cities; in the rural districts it has not been possible to maintain in practise the theoretical system, largely because not enough competent teachers can be found. Normal schools are greatly needed, and the missions are trying to supply this need, which the Government has thus far

been unable or unwilling to undertake; but the Cubans themselves must do this work for themselves.

Religious Education

The public schools being thus both insufficient and inefficient, a great opportunity has been presented to missionaries, especially in establishing secondary schools. There is a great demand among Cubans for instruction in English. Ten towns now contain schools managed by our Baptist missions; and the Woman's Mission Society supports many of the teachers. All denominations have devoted themselves to founding secondary schools, normal schools and junior colleges. More than a dozen of these are doing excellent work, with students numbering more than 3,000. The International College at El Cristo is the best of our own institutions. It has grown to an attendance of about 400, its equipment is good, and it ranks as a junior college. Located near Santiago among the hills, it maintains normal and theological departments in addition to the usual arts courses. Its graduates complete their education and take their degrees at the University of Havana. There is now a fine group of buildings at El Cristo—dormitories for both boys and girls, recitation-halls, dining-hall—but others are needed.

One of the things projected is a union normal school, with strong courses in pedagogy, manual and physical training, and the domestic arts and sciences. A well-equipped and adequately supported school of this kind would supply one of Cuba's greatest present needs, well-trained Christian teachers. It is possible only by cooperation. It would also do much to provide a numerous and capable leadership of Christian laymen, without which missions will be but an indifferent success.

There are other notable schools in Cuba that should

have at least brief mention. The Friends' College at Holguin has grown to an attendance of 300. "La Progresiva," a Presbyterian school for girls, has been a pioneer in this sort of education and established its place as one of the best. Candler College and Buena Vista College are Methodist schools, and the Cuban-American College is sustained by the S B C. These last are in or near Havana.

As in this country, the Roman Church is making a belated effort to control education through parochial schools, especially wherever Protestants have begun any educational work. At the same time they leave nothing untried that will paralyze or delay Government educational projects.

Missions in Cuba

Cuba is nominally a "Christian" country; one person in every three, as in the United States, is an adherent of some church, mostly Roman Catholic. When it comes to the religious and moral character of these adherents, there is another story to tell. There are plenty of churches, such as they are, in the cities; but in country districts there has been great neglect. Everywhere there is much ignorance and superstition, and among the Negroes paganism and fetish worship have survived from their savage African days; belief in the efficacy of "charms" is general among them, and they still have their "medicine-men." The white country population is the hope of Cuba: poor but sturdy, industrious, hospitable, needing only the gospel to become a fine people. In many ways Cuba is a model missionary field; the people are remarkably ready to hear the gospel and quickly responsive to it. It is a message that they have never heard before, and it "finds" them.

In the beginning, all missionaries were greatly encour-

aged by their reception and sent back enthusiastic reports of their success. Thousands flocked to hear them; many professed conversion; for a time it seemed that the gospel was to conquer Cuba without a struggle. But this initial success proved not to be well founded. The crowds were in part drawn by the curiosity always roused by something new; political motives actuated others. The superficial character of the early success soon appeared clear. Progress now is slower but more stable, and a solid work has been established in many centers, which is gradually extending throughout the island. Nearly all the evangelical denominations have begun some kind of missionary work in Cuba, evangelistic or educational or both.

"Comity" and Its Results

There was at first no "comity," but a scramble, and much resulting overlapping and confusion. A better condition now prevails. At a conference in Cienfuegos, in 1902, it was agreed that cities of 6,000 and over should be open to all workers, but in smaller towns the denomination first on the field should be left in exclusive possession. Certain provinces were assigned to denominations that had already begun work there. As a result our Northern Baptist missions are in the two eastern provinces of Santiago and Camaguey.

One of the series of "Regional Conferences" in the Latin American fields was held in Havana in 1916, and developed a remarkable spirit of unity and cooperation. Denominations that have never before worked together are cooperating now. The principal steps recommended by this Conference were: (1) A thorough survey of the field, so as to have equitable division and complete occupation; (2) cooperation in the circulation of Christian literature (at present, Baptists publish a paper of their own); (3) common effort in education. Evangelization was left

to be conducted by each body in accordance with its ideals and methods, but it was generally recognized that this work must be carried on in future mainly by native Cubans, and that missionaries can render their most effective service through training Cuban young men and women for Christian service in a multitude of ways.

Baptists in Cuba

Our Cuban mission and that in Porto Rico are under the direction of the A B H M S. (The A B P S also supports colporter and chapel car auto missionaries in Cuba and Porto Rico.) This is the result of denominational comity, a Conference with the A B M U in November, 1898, having decided this division of territory, the A B M U taking the Philippines as its share of the new territory of the United States. The Antilles are virtually a part of North America, and so within the legitimate field of a society whose motto from the beginning has been "North America for Christ." There were fortunately some missionaries available who had had experience among Spanish-speaking people in Mexico, so they were able to begin work at once. Our special field, as already noted, is East Cuba, where the Southern Methodists are also active, and at the present time nearly every place of importance is occupied by one denomination or the other.

The Baptist work began at Santiago, in October, 1899; a church was organized there in January, 1900, with 75 members. Manzanillo, Guantanamo, and Camaguey were next occupied. We have now in this district 68 churches, and 36 of them own their own buildings, while three are fully self-supporting. Besides these are 14 outstations. The work is carried on by 11 English-speaking missionaries, assisted by 25 natives. In 1925 there were 255 baptisms reported; 2,784 members in the churches, with 4,039 Sunday-school scholars and five students for the

ministry. The net progress has been slower than was at first anticipated, as many of the earlier "converts" proved to be unstable. The Baptist Association of Cuba was formed in February, 1905, and has since grown into the Cuban Baptist Convention. This body is beginning to care for the Cuban churches and missionaries, and in 1925 had a budget of $7,000 for the coming year. In that same year the Cuban churches gave for all purposes $38,000, which marks a gratifying advance in self-support. The Convention entirely supports six pastors in the Baracoa district and two elsewhere. In developing their work, Cuban Baptists have shown considerable initiative and capacity for self-government. They expect each year to assume a larger share of responsibility for the support and direction of the work, and the prospects for a healthy indigenous church are excellent.

In the matter of church building, though they are making great efforts, they will need help for some time to come. A new house of worship was erected in 1925 at Bayamo, and is described as a model structure of its kind, combining church, school, and parsonage. It cost $30,000, the A B H M S contributing dollar for dollar raised on the field. At Cespides a less imposing house has been built, at a cost of $5,000, and at Saito a neat frame chapel worth $1,000.

One excellent feature of the work in Cuba is the proportion of men who are reached. Though few men attend the services in Catholic churches, the Baptist congregations are nearly or quite half men.

Other Cuban Missions

The S B C began a mission in Havana in 1883, and later occupied Santiago, but formally relinquished eastern Cuba to Northern Baptists in 1899. Their work is done in the provinces of Pinar del Rio, Havana, Santa Clara,

and Matanzas. Their recent five-year movement called for the expenditure of $707,000 in this work. Their college at Havana and girls' seminary at Santa Clara are important contributions to Christian education in Cuba.

The Presbyterian Board entered Cuba early, and its work has prospered. In 1921 they had 30 churches and 33 ministers, and were planning a self-support campaign, that should make their churches independent in ten years.

PORTO RICO

The Island and the People

Porto Rico was discovered by Columbus on his second voyage, in 1493. Not long after its settlement began (1521) a Roman Catholic diocese was instituted, and the natives were partially Christianized, partly exterminated. It remained a Spanish possession until ceded to the United States by the Treaty of Paris; and is under the jurisdiction of Congress and the President as a Territory. The Jones Act (1917) gave American citizenship to all native inhabitants, and a constitution on the American model. A Governor is appointed by the President with advice and consent of the Senate; and laws are enacted by a Senate (of 19) and House of Representatives (39) elected by the people. There are six administrative departments, whose heads form a Council to assist the Governor in performing his duties. He has a veto on all laws, but there is an appeal to the Federal Government. A judicial system much like our own, with a Supreme Court of five members, completes the government.

The island is approximately a parallelogram, 100 miles by 36, and its area is 3,433 square miles, 1,000 less than Connecticut, but more than three times the size of Rhode Island. The population is 151,290, almost equal to the people of Connecticut, the density being 377 as compared

with 286 for that State. Of these people 948,709 are white, 49,246 black, and 301,816 mulattoes. The last two are decreasing, and the whites correspondingly increasing. There are only two cities of considerable size: San Juan, 71,443, and Ponce, 41,912; the next largest being Mayaguez, 19,124. Only eight-tenths of the people live in towns of over 8,000. It is therefore a rural and agricultural country.

Porto Rico has been called "the most smiling of the Antilles." It is even more picturesque and varied than Cuba, if possible. A range of mountains through the center turns the streams to north and south; some of them are of considerable size. The slopes of these mountains are forested, and the valleys are covered with cultivated fields. The island is on the direct line of travel from Europe through the Panama Canal, and is the key to the eastern passage into the Caribbean, as Cuba is of the western. The north side has abundant rains, almost too abundant, while the south is comparatively dry and sometimes arid. The winter climate is well-nigh perfect, and travelers describe it as a perpetual May. The temperature ranges from 65° to 94°, with an average of 70°. Snow and even frost are unknown. Little clothing is worn by the natives, and none at all by small children, who go about clad "in sunshine and a smile."

What may be called the ruling class—property-holders, bankers, merchants, planters—are mostly of Spanish blood, and the bulk of the population may be described as "mixed." They are, however, a more homogeneous people than the Cubans, and more industrious and enterprising. The wealthier classes are well educated, but all classes are quick to learn and respond readily to opportunities for education. Like other Latin-Americans, they are excitable, impulsive, talkative; they are also affable, hospitable, and peaceable.

Economics

While the fertility of the land is great and its possible productiveness immeasurable, perhaps not more than one-fifth of the soil is actually cultivated. This has been due in the past largely to lack of good roads and a market. Four crops a year can be grown, with proper culture. Thus far this easy culture has only put a premium on indolence; a native could get a living (of a sort) so easily that motive for exertion was lacking. When a week's work will keep a family in food for a year, one can hardly look for hard labor. Vegetables may be planted at any time and will grow, ripening in two or three months. Fruits are abundant and varied, as well as continuous—oranges, bananas, and pineapples being the most available for export—and all of the highest quality. As there are no sandy or rocky wastes, no swamps, almost every foot of soil is arable, and Porto Rico should become the great vegetable and fruit garden of the United States.

The most valuable products of the island at present are sugar, coffee, and tobacco, mostly grown on large plantations controlled by capitalists. Cotton and other textile fibers are also produced in considerable quantities for export and are capable of indefinite expansion. The island has free trade with the United States, and is rapidly advancing in wealth. In 1920 there were over 600 industrial establishments, employing more than 18,000 workers. There is some mineral wealth in the island, but no coal, iron, or oil; so power is restricted and industries develop slowly, the more so as there is little natural water-power available.

To all outward appearance Porto Rico has made greater progress in the last quarter-century than in many hundred previous years. In 1919 the governor reported as results of twenty years' American administration:

529 school buildings erected, at a cost of $2,500,000; 922 kilometers of roads constructed; more than $2,000,000 spent on public buildings and nearly $500,000,000 on irrigation. Hospitals and a sanitary system had been established; a just system of taxation instituted; agricultural exports increased over tenfold, and foreign trade increased from $17,000,000 to nearly $142,000,000. Owing to this new network of good roads all over the island, motorbuses now run to the smallest hamlets. The problem of communications and markets seems to have been effectually solved. Other public institutions have kept pace with this economic advance: the Carnegie Public Library, the School of Tropical Medicine, the Tuberculosis Sanitarium at Rio Piedras are notable marks of advance.

At the same time there are indications that this progress has affected the mass of the people very little for the better. The land is in the hands of a few; the great majority work for a mere subsistence, and live in one-room, thatched huts, in squalor and destitution. Desperately poor, ill-fed, ill-clad, ill-housed, 85 per cent. of them owning no property but the clothes they stand in and a few sticks of miserable furniture, Porto Ricans deserve our deepest sympathy and our promptest aid. What are we of the United States doing to help them solve their social problem? Thus far, it must be confessed, we have done next to nothing. How can we expect them to receive a gospel that leaves them unhelped in their misery? Sending missionaries and small contributions of money is not adequate. We have the power to remedy their condition, and woe to us if we fail to use it.

Health and Sanitation

Diseases of the lungs—tuberculosis, bronchitis, pneumonia—are very prevalent, probably due in large part to

Baptist Mission Stations in Porto Rico

the humidity of the climate, as well as insufficient clothing and bad habits of living. Excessive use of tobacco and rum have had bad physical effects on a large part of the population. It is much to the credit of the people that they adopted prohibition by popular vote of two to one, in 1918. It is to be hoped that it is better enforced than in the United States; if so, it may be expected to work great physical improvement as well as moral. The "hookworm" is said to have infected 800,000 of the population prior to 1904. The discovery of the cause and cure is expected to lead to its eradication in the course of another generation—already it is held in check and much improvement in general health has resulted. Better sanitation has reduced the death-rate 59 per cent. Porto Rico should be one of the most salubrious spots in the world, and an ideal winter resort for Americans.

Education

Though but 38 per cent. of the population is colored, the percentage of illiteracy is 83 (1920). Education has been made free and compulsory, yet so far little more than half the children of school age are in schools. But the new system is getting itself adequately housed, every year sees a larger enrolment, and the prospect is that the next generation of Porto-Ricans will be mostly literate. All classes are sending their children to the primary public schools. Secondary schools are still greatly needed. At the head of the system is the University of Porto Rico at Rio Piedras, seven miles from the principal city, San Juan —an institution of high grade, which offers opportunities for advanced work and original research. It has a normal department and colleges of liberal arts, law, pharmacy, agriculture, and mechanical arts.

This public system has been supplemented by admirable Christian schools, established and maintained by the vari-

ous missionary agencies. One of the best of these is the Polytechnic Institute of Porto Rico, near San German, supported by the Presbyterian Board, but really interdenominational. Over 100 young men and women are in attendance; and American visitors to the island, not specially prepossessed toward things missionary, have come away greatly impressed by the work of this school. Northern Baptists have established a school at Rio Piedras, erecting a handsome building opposite the University, so that the young men get all but strictly theological training in the University. We cooperate in maintaining a theological school, with representatives among faculty and students; and there is in the same town the Villa Roble, a training school for young women, maintained by our Woman's Society, that is doing a work of the greatest value. At least two of our schools have an attendance of 400 and have reached the limits of the capacity of their buildings. Some have held classes in the open air, but this is difficult and unsatisfactory. Several other schools have over 200 pupils in attendance. Other denominations are doing excellent work in education. Special mention should be made of the Union Seminary at Mayaguez, maintained by the Presbyterians and United Brethren.

Missions in Porto Rico

Like Cuba, this was a nominally Christian country when we acquired possession of it, but the type of religion prevailing was a rigid formalism, with a naïve separation between religion and morals. A dynamic gospel is needed to arouse such a people, and such a gospel has found the people very responsive. The island has already 523 Protestant preaching-stations; 13,000 are found in evangelical churches and 20,000 in Sunday schools. In fact, progress has been so unexpectedly rapid that edifices built

twenty years ago, with the idea that they would be large enough for at least fifty years, are already too small.

Baptist missionary effort began with occupation of San Juan in 1899, and has thus far succeeded in establishing 47 churches in the island, to which three English-speaking missionaries minister, besides 12 ordained natives and 16 unordained. There were 347 baptisms in 1924, and 5,729 children are enrolled in Sunday schools. Of these churches 45 have buildings of their own, and some of those lately erected, like that in Ponce, would do credit to any American town. The building at San Juan is also worthy of remark, affording quarters not only for the church, but for a school, community work, and residences for the missionaries. Some of the buildings, it must be confessed, would appear to an American eye nothing more than miserable shacks, but rural church building has begun and will go on. In 1924 one such was finished, at a cost of $800. Only two of the Baptist churches are self-supporting, but considering their poverty the people are doing well, and there is good prospect that the coming generation will reach the stage of complete self-support.

Other Features

Medical missions are much needed, for the present at least. The Presbyterians are foremost in this work. They have at San Juan the finest hospital on the island; its new building, completed in 1917, has a capacity of 70 beds and is well appointed in every way. Its example and teachings have established new standards of health and hygiene. It has a staff of 17 and 30 nurses are in training —a pioneer school in Porto Rico.

Fortunately, at an early stage of missionary work a conference of workers settled certain principles of operation. The two chief cities, San Juan and Ponce, were to be open to all; but in places of less than 7,500 the de-

nomination first in occupation should be left undisturbed. A general division of the island was also agreed upon, the Presbyterians becoming responsible for the western part, the Congregationalists for the eastern, while Baptists and Methodists labor in the central part. The Protestant Episcopal Church makes the whole island a missionary diocese, with a resident bishop.

Cooperation is working out in a satisfactory manner. A Federation of churches has been organized, including all denominations but one. The regional conference previously mentioned especially recommended a general survey and allotment, as well as active cooperation in literature and education. At present our mission owns part of an evangelical press, that issues a periodical serving all the denominations, with a Baptist editor.

OTHER PARTS OF THE ANTILLES

Haiti

This island has had an unfortunate history. It was long a French colony, much misgoverned and abused. The insurrection under Toussaint, surnamed L'Ouverture, was unsuccessful in obtaining independence. The present constitution dates from 1889 and is republican in form. The island has since been separated into two independent republics, Haiti on the western side, with an area of 10,204 square miles and a population of 2,000,000, and Santo Domingo, occupying the eastern portion of the island, with an area of 18,045 square miles and a population of 610,000. The capital of Haiti is Port au Prince, a town of 100,000, with an excellent harbor. The nominal religion of the country is Roman Catholic, but the greater part of the people are still pagan. Elementary education is free by law, but the facilities are very insufficient, though 400 schools are maintained, together with five

lycées or high schools. Haiti is an agricultural country; its chief products for export are coffee, tobacco, hemp, and logwood. There is considerable undeveloped wealth. The United States has lately declared a sort of protectorate, and has sent ships and troops to preserve order.

Several years ago, Haiti was allotted to Baptists for missionary work. In 1924, by use of a specially designated gift, the A B H M S was able to begin work there. The door is open everywhere for the preaching of the gospel, and there are many groups who need only instruction and leadership. A school for the training of Christian workers has been opened in Jacmel that promises to be of great service. No statistical results of the work are at present available.

Jamaica

This is an island 80 to 90 miles south of Cuba, originally a Spanish colony, but captured by the British in 1655. It has a Governor, appointed by the British Government, who is assisted by a Privy Council and a Legislative Council partly elected. It is divided into 15 parishes, each with a Board, for local government. The island has an area of 4,200 square miles and a population of 850,000. Kingston, the capital, is a town of about 62,700 people. Jamaica produces the usual tropical goods for export: sugar, coffee, tobacco, bananas, oranges, coconuts; and much valuable lumber, mahogany, lignum-vitæ, logwood. Education is extending, but morality is low.

At present our part in the mission work established and carried on by the English Baptists, consists of giving counsel and support to the Christian Workers Training Department of Calabar College, and the employment of a missionary superintendent of the island in his varied work. The B M S began work among the Negroes in

1814: Kingston became the chief station. Many churches and Sunday schools were organized, and by 1831 the number of members had grown to 10,838. In the Jubilee year, the Jamaican churches declared themselves independent and self-supporting. The B M S also established stations at Trinidad, San Domingo, in the Bahamas, and on Turk's Island. No other organization has labored so long or accomplished so much in the Antilles as the B M S.

THE QUIZ

How large is Cuba? Are its people white or black? How many are Spanish? Are there many there from the United States? What is the chief city? Are there other large towns? What can you say of Cuban characteristics? Is woman's position good? What are the vices and sports of Cuba? When and how did Cuba gain independence? What was the condition of the country? Did it improve during American occupation? Can you describe the present government? Why is the United States so vitally interested in this island? What do you know about its climate and resources? What is the condition of the people? Do you know what are the chief present sources of wealth? How might production be increased? Do Americans appreciate Cuba? Are Cubans learning cooperation? How much illiteracy is there? Has the Government an adequate educational program? What is its defect? What sort of schools are most needed? Where is the best Baptist school? Can you describe any others? Is the Roman Church doing much for education? Are Cubans Christians? Why did not the first missionary successes continue? What has been the result of "comity"? What is further recommended? What society conducts the work of Northern Baptists? In what part of Cuba is its field? Has the work been successful? What is the Cuban Bap-

tist Convention doing? What sort of churches are they building? Do men go to church in Cuba? Have Southern Baptists a mission? Where is their field? Are other denominations at work? What do you know about the history of Porto Rico? What relation has it to the United States? What sort of government has it? Can you give some facts about its area and population? Is it a good country? Who are the ruling class? Is the soil fertile? What are some of the chief crops? Has the island made progress under American rule? Do all the people share in these gains? What are we going to do about it? Is there much disease? What is done to control it? How many of the people are illiterate? Are there good schools? Do the people take advantage of them? Can you describe some of the schools? Are these schools adequate? Have missions been generally successful? What are Baptists doing? Who are doing the best medical mission work? Is comity successful in Porto Rico? What sort of a country is Haiti? Are Baptists doing anything there? Should they do much more? To what country does Jamaica belong? What Baptists have had a mission there? Successful? What are Northern Baptists doing?

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XIV

MISSIONS TO LATIN AMERICA

II. MEXICO AND CENTRAL AMERICA

MEXICO

History and Government

Mexico was annexed to the Spanish crown by the conquest of Cortez in 1521, and thenceforth was ruled by viceroys until 1810, when it declared its independence. In 1824 it became a republic. Archduke Ferdinand Maximilian, of Austria, attempted to establish an empire, but was captured and shot in 1864. From 1876 to 1911, Porfirio Diaz was President, but after his fall a period of chronic revolution intervened—Madero, Huerta, Carranza, Obregon succeeded each other with bewildering rapidity. The last named was able to finish his term in comparative quiet and secure the peaceful election of his successor, Plutarco Elias Calles.

At the close of the Diaz régime, the wage of a day-laborer was ten cents a day, and 85 per cent. of the people could neither read nor write. Could there be a more terrible indictment of a ruler and a policy? Yet many Americans regarded the time of Diaz's ascendency as a period of remarkable prosperity for Mexico. The real basis of the recent revolution was a struggle of the peasants for land, which had been in the possession of a few. In one State, for example, of about 18,000,000 acres and 600,000 people, more than half the land was owned by 78 persons, and 90 per cent. of the people did not own a square foot of the soil. A new constitution

was adopted in 1857, which provided that the old communal lands should be restored to the people; and that the great estates should be subdivided. The Roman Church had obtained possession of three-fourths of all the land; the new constitution nationalized all Church lands. The present constitution, adopted in 1917, renewed these provisions. Also a labor code was established, providing for an eight-hour day, a minimum wage, workers' insurance, profit-sharing.

As a result, in the last ten years Mexico has moved steadily forward. Its petroleum output had been increased tenfold, the output of gold fivefold. More silver is mined in Mexico than anywhere else in the world.

Mexico has an area of 767,198 square miles (approximately three times the size of Texas) and a population of 13,887,080. It is a federated republic of 28 States, one Federal district, and several territories. The city of Mexico has a population of 1,080,000; Gaudalajara has 119,468 and twenty other towns range from 23,000 to 68,000.

Social Condition of the People

The birth-rate of Mexico is nearly twice that of the United States, but the death-rate is nearly three times ours. Half of those born never see their seventh birthday, and the average life is but fifteen years, while Mexicans living in the United States average 42 years. The need of sanitation and medical attendance is very great. Here is a fact that is an index to social conditions: Mexico is a country in which there are no savings-banks, but plenty of lotteries.

As to racial conditions: 20 per cent. of the population is white, 43 per cent. of mixed Indian and European blood, and 37 per cent. pure Indian. The Spanish are not very susceptible to alcohol and are fairly temperate; as else-

where, the Indians are most susceptible and fall before "fire water" of every sort. The sentiment in favor of prohibition is said to be rapidly growing. Race prejudice is not so violent in Mexico (this is true of all the Spanish-American countries) as in the United States, and there is little color-line. Juarez, one of the greatest men Mexico has produced, was pure Indian; and many of the leading men are of mixed blood. "Society" may make distinctions; politics does not.

Mexico had the advantage of a full century over the United States in the adoption of the highest European civilization then known. Spain was at the apex of her culture and power when Cortez set foot in Mexico. But in fact, for two centuries she has stood still while the feeble English colonies to the north went forward and became a great nation. The difference cannot be accounted for by any inferiority of soil or climate or natural resources. The explanation is simple: Mexico was paralyzed by despotism in Church and State, while the United States achieved freedom in both.

The relations of the United States with Mexico are certain to become closer in days to come. The divisions of the North American continent are political, not geographical; only imaginary lines separate us from our neighbors to north and south. Strong ties of common interests tend to draw us together more effectively than political interests can separate us. The political divisions may remain, but solidarity of interests will ultimately lead to a common life. We have a large stake in the continued prosperity of Mexico, and the advancement of her people in intelligence and character. It is a favorable omen for Mexico that her Aztec population is not decreasing but increasing, for before the Spanish conquest the Aztecs were the most highly civilized of all Indian peoples, and they are still the most vigorous in body and

mind. With a Christian education, they have it in them to become a great people.

Economics

Development of the wealth of Mexico is only just beginning; it has marvelous possibilities. Its mines promise an almost unlimited production of precious metals, if properly worked. Its timber-lands comprise 25,000,000 acres and are of untold value; mahogany, rosewood, dyewoods abound, as well as vast quantities of the best spruce and pine. Some of the greatest oil-fields of the world are here. Agricultural products are large and might be vastly increased: maize, sugar, tobacco, henequen, wheat, coffee, beans—in fact, whatever can be grown in either temperate or semitropical climates is a potential crop in Mexico. There is nearly ten times as much commerce with the United States now as with Great Britain, and France comes in a poor third. Railways, telegraphs, and telephones are owned and operated by the government. Mexico has a decimal coinage, its dollar being worth half as much as that of the United States.

Education and Religion

The leaders of Mexico are awake to their country's need of greater intelligence. A republican government is impossible where not more than 20 per cent. can read, and not even all of them follow public events and have an opinion about them. A system of state primary schools, with education free, compulsory, and secular exists on paper, but is very defective in fact. Competent visitors agree that the state schools are ill-appointed, badly lighted, and unsanitary. The pay of teachers is so poor that qualified teachers cannot be obtained. Politics control, not a wise educational policy. There are no high schools, but "prep" schools are attached to universities. Of these

there are two: a National University in Mexico City, reorganized in 1910; and a University of the Southeast at Merida, Yucatan, established in 1922.

Religious liberty prevails in theory in Mexico, and in practise so far as is possible in a country where 95 per cent. of the people profess some degree of allegiance to the Roman Catholic Church, though perhaps not more than 25 per cent. of the really influential men are really loyal to it. No ecclesiastical body as such can now acquire landed property. The recent revolution professes as its object not to interfere with religion and not to tolerate interference by religion. In 1926 the Mexican Government issued a decree for the immediate enforcement of the constitution of 1917 and the laws made in accordance with it, many of which had been a dead letter. None but native Mexicans can exercise ministerial or priestly functions in Mexico; and persons in orders are particularly prohibited from giving religious instruction in any schools, public or private. The nationalization of Church property, provided for in the constitution, was enforced, and an inventory of it was taken. Religious bodies were permitted to occupy the property used for religious services and residence of clergy. Catholic priests of foreign birth, to the number of several hundred, were expelled from the country.

This was merely an attempt to enforce the constitution and laws of Mexico, but all Roman Catholics and some Protestants at once set up a cry that they were being persecuted. Most Protestants, however, accepted the situation at once; missionaries ceased their ministerial functions and either remained as teachers or exercised advisory functions only. A few Protestant schools were suspended until the Government was satisfied that they meant to comply with the law, but most of them continued their work without interruption. The Roman

Church, however, resisted desperately, proclaiming practically an interdict supplemented by a boycott.

The laws regarding property are in general terms, and so is that prohibiting religious teaching by other than natives. They may bear hardest on the Roman Church, but they apply equally to all and seem to be executed impartially. Representatives of both forms of religion have protested against Mexico's action, and have tried to induce various governments to interfere, including our own. Mexico has the undoubted right to settle her own religious problems in her own way. It is hard to see how any other government can find ground in international law or equity to intervene. Respectful representations to the Mexican Government might be made, to the effect that her action is inexpedient and will prove hurtful to herself if persisted in; but beyond that foreign interference can rest only on the right of the stronger to dictate to the weaker. Our missionary efforts for Mexico will probably have to be limited hereafter to training in America a native Mexican ministry. For this purpose a Mexican department might be established in one of our Southern seminaries—Waco would be a good location.

Four articles of Mexico's constitution, articles 3, 5, 27, 130, defining the relations of Church and State (including rights of clergy and possession of property), are rejected by the Archbishop of Mexico, the highest authority, and priests who obey are excommunicated. This on the ground, as one of the bishops puts it, that "it does not remain to the civil powers to define what shall be the rights of the Church and under what conditions it may exercise them." This is an attitude toward the civil law that no goverment will tolerate or can tolerate without abdication of its authority. President Calles put the matter properly when he said publicly that clerics had the same right to advocate a change in the laws or amend-

ment of the constitution as any other Mexican citizens, but that their first duty was to obey the laws.

Recent Progress in Mexico

As a result of the new land policy, the Mexican Government has already distributed 22,000,000 acres among the people. The Indian especially is coming into his own, receiving back the land which the Spaniard took from him. He is demanding schools and books, taking part in public affairs, and developing his native art and music. This enterprise is financed by paying former owners with bonds at five per cent., redeemable in twenty years. The small purchaser pays the Government about what he would have paid the proprietor in rent and becomes the owner.

An era of economy and honest government seems to have set in; there was need of it, for graft and corruption were nearly universal. President Calles eliminated 700 "generals" and 14,000 superfluous employees, and reduced the expenses of government $100,000,000 in his first year of office. There have been 5,000 rural schools established, and this is proceding at the rate of 100 a week. These schools are acknowledged to be very imperfect, but they attempt to give pupils the "three Rs" and some agricultural instruction, with the hope of improving them from year to year. More money is now spent on schools than on the army, which is a creditable contrast to the policy of the United States.

A favorable sign also is the awakening that is taking place among the women of Mexico. As opportunities open, and they are opening rapidly, young women are going into business and the professions, and doing well. The President's private secretary is a woman, and is considered most intelligent and efficient. The Mexican young woman is no longer without a word as to her marriage,

but is beginning to chose her own mate. They marry younger in Mexico, as a rule, than in the United States, and some among them are beginning to suggest that a longer girlhood is desirable. In many ways they are showing a tendency to think and act for themselves, and no longer regard home as the only "sphere" of woman, or marriage as her only "career."

Missions in Mexico

The Roman Catholic Church was quick to see its opportunities in the New World, and missionaries followed closely after its explorers and conquerors. Franciscans, Dominicans, Jesuits vied with each other in efforts to evangelize the natives. One of the most eminent early missionaries was Bartolomé Las Casas, who was commissioned in 1515 to "watch over . . . the liberty, the good and proper treatment, the bodily and spiritual weal of the Indians." He won their confidence and was their protector against the rapacity and cruelty of the *conquistadores.*

Paul III in 1737 issued a bull in which he said:

> Indians . . . in nowise are to be deprived of their liberty and of control of their goods, in nowise are they to be made slaves. . . We also determine and declare that the said Indians and other similar peoples are to be called to the faith of Jesus Christ by preaching and by the example of a good and holy life.

These are the bright spots in the Spanish conquests. In spite of this attitude of the Church, less was accomplished for the Indians than it promised. There are millions of pure Indians still in Mexico, all practically pagan. If they profess Christianity, they have merely changed their idols. The Roman Church has had a free hand for three centuries, and Mexico is a good example of what it can and will do for a people. If it has not deliberately kept the people in ignorance and bondage, it has done little

Baptist Mission Stations in Mexico

to lift them out of it; and would have done still less but for the stimulus of Protestant missions.

There are now at least sixteen different Protestant agencies at work in Mexico. The Moravians began as far back as 1735, and in the last fifty years many other denominations have entered this field. The effect on the Roman Church has been marked. The morals and education of the clergy have been raised. Bigotry is breaking down; persecution is ceasing; the Baptist doctrine of separation of Church and State is embedded in the Federal Constitution.

Northern Baptist Missions

Baptist missions in Mexico were begun in 1861 by Rev. James Hickey, who succeeded in organizing a church at Monterey in 1864. The A B H M S appointed Rev. Thomas M. Westrup missionary in 1870, and soon a number of native converts were added to the workers. In 1882 the Mexican mission was much enlarged, partly as a result of the visit of a deputation, consisting of the governor of the State of Chihuahua and several prominent citizens, to the officials of A B H M S. They represented that the people were abandoning Romanism and were ready for a pure gospel; and formally invited the society to prosecute work in their State. There was probably some politics in this demonstration, but also considerable basis of fact; nevertheless, missionaries have not found Mexican people so responsive as this appeal indicated, nor has so rapid progress been made as was then hoped. Our best work is still in the State of Nuevo Leone, where the Monterey church has become self-supporting and has grown to some 350 members. In 1883 a station was opened in Mexico City, with a church and school and the publication of a paper called *La Luz*.

We now have mission stations in six different States,

with 24 churches, five of which are self-supporting. Most of the work is among Spanish-speaking people, but two missionaries to the Indians are also maintained. A National Baptist Union was formed in 1900, and there is besides a Woman's Union and a B Y P U. Our Baptist missions have been the first to conform to the new order, to exhort all members of Baptist churches to support their government loyally, and the A B H M S has recognized the complete independence of the Mexican Baptist churches, while continuing financial aid to them as needed. Rev. Ernesto Barocio, pastor of the leading Mexican church, has been appointed general missionary and has direction of the work. Since the laws require registration of houses of worship and forbid worship in private houses, the Mexican Baptists especially need help just now in building for themselves suitable places of worship. The new spirit of freedom and the consciousness of spiritual need constitute a great opportunity for Mexican Baptists.

S B C Missions

In 1880 work was begun under direction of the Board of Foreign Missions. Strong churches have been established in the chief cities of the northern States, and about these many smaller churches and mission stations. The church at Saltillo is fully self-supporting, and others are rapidly approaching that status. Two associations have been organized in this region, one known as the Chihuahua, the other as the Coahuila-Durango. Connected with the former are four churches, and with the latter 20. Similar work has been done on the Pacific Coast, in the State of Sonora, where another association has been formed; and in South Mexico, not far from the capital. In all there are 60 churches, 141 stations, 3,400 members, 10 missionaries, and 30 ordained native ministers.

Baptist Missions in Central America

We are more deeply interested in evangelizing Mexico than in any other foreign country. Intimate relations, commercial and political, are every year becoming more intimate. In Mexico there is deep distrust of our people, growing out of the Texas episode and more recent exploitation. Our interest is to promote better understanding; also in raising the moral and intellectual standards of her people. There is large immigration from Mexico into Texas, Arizona, and New Mexico. Unless we raise their standards they will lower ours; self-interest should reenforce Christian altruism. The hopeful thing is the general intellectual awakening in Mexico; but it needs religious stimulus and guidance.

Educational and Medical Work

The principal work of Baptist missions in Mexico has been and will be in schools for the training of native evangelists and pastors. Madero Institute was established at Saltillo in 1884, and has now grown into a high school and theological seminary. Three fine buildings were dedicated in 1925 at a cost of $40,000. The Director of Public Education for Mexico was present at the dedication and spoke in highly appreciative terms of the training given by these schools. Southern and Northern Baptists now cooperate in the support of this institution. Southern Baptists also have a flourishing school at El Paso, and a church of 200 members, whose pastor is a graduate of Saltillo. The S B C missionaries have established several day-schools in each of their associations, to the total number of ten, with an enrolment of nearly 700 pupils. In addition, they maintain the Colegio Bautista in Chihuahua, the Colegio Occidental at Guayma, and the Instituto Central on the west coast. There is a great opportunity for Christian schools in Mexico, especially of high-school grade, in which the public system is very deficient;

and if all denominations would unite in the support of a Christian University, a still greater service might be rendered. Leaders of thorough training and high character are one of the great needs of Mexico. As a part of the educational work, we may reckon the publishing house at El Paso, with its new and commodious building. Last year 19,917,500 pages of literature issued from this house, of which 16,750 were in books of permanent value.

Medical missions are also much needed. The A B H M S, with the cooperation of the Woman's Society, maintains a hospital at Puebla, near Mexico City, which has a capacity of 50 beds, and is said to be the best-equipped institution of its kind in all Mexico. It conducts a nurses' training-school, and an industrial school is projected. The hospital is on a self-supporting basis. The Methodist and Presbyterian missions cooperate in the payment of the staff of physicians and nurses.

CENTRAL AMERICA

The Region

The Panama Canal gives the United States a permanent stake in Central America and has stimulated the interest of our people in a region hitherto little known to them. The opening of the canal reorganized the geography and commerce of the world. Missions have always followed trade and travel—when they did not precede, as was often the case. Central America once seemed far away and negligible; now it is in the immediate circle of our neighbors. The conquest of the tropics by modern medicine and sanitation will make this one of the most productive spots in the world, where the smallest quantity of labor will result in the greatest quantity of food. A strangely neglected region until lately, by both missions and commerce, it will soon come into its own.

Central America is politically divided into six Republics: Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama. The first three, comprising about half of the entire region, have been allotted to Northern Baptists for missionary occupation. Together they nearly equal the area of the State of Colorado, but are three times as densely populated. Their physical features are alike; beautiful plains slope up from the coast to lofty mountains, many peaks of which attain a height of 10,000 feet or more. There are many volcanoes, some active, and earthquakes are common. Rugged plateaus, dense forests, many rivers, diversify the scenery.

Guatemala

The A B H M S was hindered by lack of funds and men from attempting work at once in this state, but in 1926 Rev. Thomas W. Jones, a graduate of Bucknell and Crozer, began a mission in Quiché, a town 6,000 feet above sea-level. The first mission work in this state, many years ago, was done by a British Baptist; and some work has also been done in Costa Rica by their representatives. The National Baptist Convention has sent a few workers to Nicaragua and Costa Rica to labor among those of their race.

El Salvador

This republic has an area of 13,176 square miles, but a population of 1,526,000. If the United States were as densely populated, we should have 561,000,000 people. It is an agricultural country, its chief export products being coffee, rubber, tobacco, cattle, and timber. Education is free and compulsory, but as there are only 30,000 enrolled in its 600 primary schools, this must be mainly theoretical. A small mission is maintained by the A B H M S; a mission press issues tracts and periodicals for use of mission-

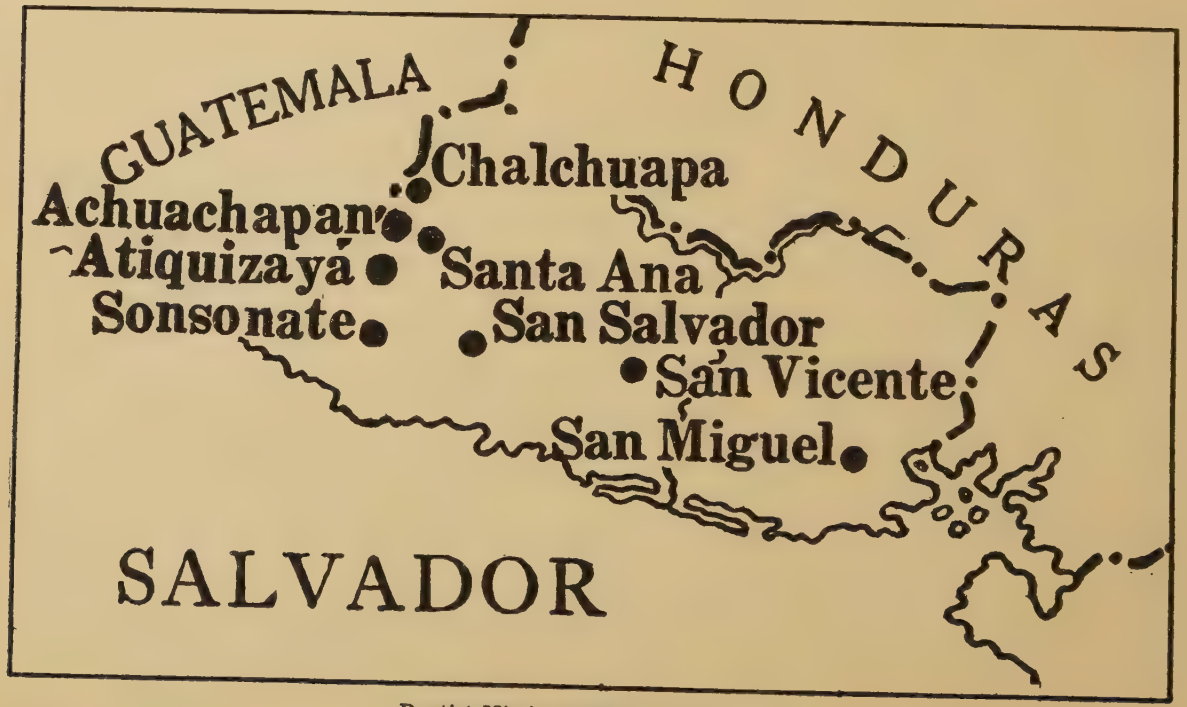
aries and native Christians; and two men are supported by the churches, who spend several months each year in evangelizing tours among the villages.

Honduras

This state has an area about the same as Pennsylvania (44,275 square miles) but a population only one-tenth as great (662,422). The Roman Catholic Church is the chief religion, but the constitution grants entire freedom. Instruction is free and education nominally compulsory, but the percentage of illiteracy is still 56. Honduras sadly lacks transportation facilities and is therefore the most backward of the six republics. American Baptists have not yet been able to begin work here, but British Baptists have had a mission there since 1882; and among their other achievements have made and printed a translation of Matthew into Carib, one of the native dialects.

Nicaragua

This state has an area of 51,660 square miles and a population of 638,119. At least half the people are illiterate, in spite of the fact that there are in the country 356 elementary schools, ten colleges, and two universities. In products it is like the other states. Our mission there is comparatively new and the advance thus far made is slight. The attention of American people was directed anew to this state by events occurring in the early months of 1927. For the second time within a few years, military intervention by the United States Government was thought necessary, to protect the lives and property of its citizens and of European residents. It is to be hoped that this will awaken new interest in the evangelizing of this region. Gospel, rather than gunboat, missionaries more than marines, offer hope of peace and prosperity to Nicaragua.



Baptist Mission Stations in Salvador

Panama

The area of Panama is 31,500 square miles, and the population is estimated at about 500,000. It has been an independent republic since 1903. Most of the people are of mixed race, and there are 40,000 pure Negroes. Education is only beginning, and the chief hope of the country is improvement through American influence and assistance. The S B C has a mission in Panama. The church in Panama City is the "mother church." A church has been established at Balboa Heights, with a Sunday school and all departments, including a B Y P U. Other stations have been opened at Colon, Catavia, Neva, Providencia, and Gatun; but that at Colon is the oldest and largest.

Central America, to the average citizen of the United States, has meant a region where they specialize in bananas, earthquakes, and revolutions. A few also know that it is a favorite resort for embezzlers and other criminals, because the United States has no extradition treaties with some of the states. As we come to know it better, with the increasing facilities of communication, we shall take a deeper and more intelligent interest in its welfare, and do our duty better in regard to its evangelization.

THE QUIZ

Can you give a brief outline of Mexican history? Who is president now? What was the country's condition at the overthrow of Diaz? What was the real nature of the revolution? What does the Mexican constitution say about land? Is Mexico making progress? How large a country is it? Are there any large cities? Do Mexicans understand sanitation? What races constitute its people? Does prohibition prevail? Is there race prejudice? Why is Mexico so backward? Why should the United States

be concerned with Mexico? Is it a rich country? What are the chief sources of wealth? What might be done to increase her wealth? What sort of money circulates? Has the Government a good educational program? Are the schools good? How about secondary education? Are there universities? Is religion free in Mexico? What are some of the laws about religion? Are religious bodies persecuted? Should other governments interfere? What is the attitude of the Roman Catholic Church? Is it justified? What is the Government's contention? Are there evidences of recent progress in Mexico? Are the women awakening? What did the Roman Church accomplish in Christianizing Mexico? Are Protestants doing any better? How did Northern Baptists begin their missionary work? What is the extent and character of it? What missions has the S B C? Why should we try to evangelize Mexico? Have we schools there? What is their quality? Are we doing any medical mission work? Why is the United States deeply interested in Central America? What are the six republics of that region? Which are specially allotted to Baptists? What can you tell of Honduras and its people? Have Baptists a mission there? What do you know of El Salvador? What mission have we there? Can you describe Nicaragua? What of our mission there? Are we doing any mission work in Guatemala? Who are doing mission work in Panama? Should we do more for Central America?

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XV

MISSIONS TO LATIN AMERICA

III. THE SOUTH AMERICAN REPUBLICS

South America in General

Not many of us realize the extent and importance of South America. Though it is part of our own hemisphere, we are as ignorant of it as of Africa. Of the countries with which we shall have most to do, Brazil is larger than the United States by 200,000 square miles, while Argentina is larger than the United States east of the Mississippi, and Chile is equal to two Californias. According to the statistics of the Pan-American Union, the continent has a total area of 7,598,000 square miles, as compared with the 8,559,000 of North America. But if we consider the inhabitable and cultivable parts only, the two continents are approximately equal.

South America is one of the few parts of the world with enormous productive possibilities, yet still sparsely inhabited; its population averages less than 10 to the square mile. It is more richly equipped with river systems than any continent, especially the central portion; so that the development of the interior is a comparatively simple and inexpensive matter. A supplementary system of canals, like China's, would solve the transportation problem at relatively slight cost. Its population is less than half that of North America and only about one-third is of pure white blood. Its population is increasing very slowly.

South America is the real " melting-pot " of the western hemisphere. There we can see the most complete as-

similation of the European races with each other and with the Indian aborigines—not to mention Negroes, Japanese, and Chinese. Beginning with Spanish and Portuguese, large elements of Irish, English, French, and latterly Italians and Germans, have added to the racial wealth and complexity. There are also no inconsiderable numbers of Russians, Japanese, and Chinese. The color-line hardly exists; how could it, with such a blending?

These Latin Republics claim great statesmen: Rio Branco in Brazil, Gonzalo Ramiro in Uruguay, Sarmiento in Argentina, Augustine Edwards in Chile. They number great patriots: Bolivar and San Martin, both of whom stand in their countries as Washington among us.

It is a continent of which it is difficult to write except in superlatives. Its vast extent and varied contour, its mountains, deserts, and rivers offer engineering difficulties not surpassed anywhere in the world. Its undeveloped resources are so immense, that its possibilities of increase in population and wealth stagger the imagination.

As a Mission Field

South America is at once the neediest and the most promising region in the world for evangelical effort, not excepting Africa. About four-fifths of its area—say, 6,000,000 square miles—is as yet totally unevangelized. This is greater than the unevangelized areas of Central Asia (estimated to be 2,800,000 square miles) or Central Africa (5,000,000) and contains about half the population of the continent, not fewer that 25,000,000. Protestant missions have " hugged the coast," and even where they have nominally occupied territory, have thus far been compelled by lack of funds and other circumstances to concentrate their work on the large cities. In the capitals, evangelical Christianity has done comparatively well; Rio has 100 preaching-stations, Montevideo, Lima,

Santiago, Buenos Aires are fairly well provided with Protestant churches. But the country districts are untouched, the smaller towns unvisited. Comparatively little work has been done by any denomination in Bolivia, a country six times larger than the Middle States, and the same is true of Venezuela, into which two States of Texas could be put and still leave room for Kentucky and Tennessee. Presbyterians only are at work in Colombia, a country as large as Germany and France together, with Belgium and Holland thrown in. Paraguay and Uruguay though smaller and poorer are not less needy.

South America is a land of promise for a pure Christianity. The Roman Church has notoriously failed in its duty: it is corrupt and backward, having had no Protestant competition to spur it into activity. There has been an extraordinary progress in political democracy in nearly every state during the last generation, with an equally extraordinary collapse of religion. A new idealism is growing among the educated youth, in which, however, religion has little place. The cultivated classes are either indifferent or hostile to religion, as they have hitherto known it.

One of the greatest problems of South America is the high percentage of illiteracy everywhere, ranging from 50 to 90 per cent. But one in 20 of the population is in school, as compared with one in six in Germany. In most countries the primary schools are inadequate in every respect, poor buildings and equipment, poor textbooks, poor teachers—the latter largely on account of low salaries paid. In Colombia not five per cent. of the population are believed to have the equivalent of our eight grammar grades. The same is true, more or less, of all Latin America. Mexico has 5 per cent. of population enrolled; Guatemala, 3; Honduras, 15; Nicaragua, 2; Salvador, 1.6; Argentina, 10.6; Brazil, 2.9; Chile,

10.4 Yet these people, though ignorant, are not unintelligent; they are as fine and capable, and have as good native endowment as any other people.

Progress Made and Making

Considering the labor expended, the advance of evangelical Christianity in South America is gratifying. There are now 1,283 Protestant churches (1924), an increase of 50 per cent. in a decade. The number of communicants has risen to 122,266, a gain of 31 per cent. A Sunday school enrolment of 108,599 is an increase of 100 per cent. The staff of workers has increased over 50 per cent. to 2,004; and the resident stations number 365, a gain of 37 per cent. Brazil ranks first in fruitfulness, showing an all-around gain of 100 per cent. Argentina and Chile come next in order.

The evangelical movement in South America has a vastly enlarged background today, as compared with former years. An increasing intellectual and spiritual rapprochement has come about between the people and those of both Europe and North America. The Pan-American Union has been an influential medium of diffused information concerning all American affairs. Much misconception and indifference remain to be dissipated before there can be ideal relations between North and South America, whom nature joined together and only ignorance and prejudice have put asunder. An awakening of true religious interest is observable in the more progressive communities, as well as a heightened emphasis on moral values, a new wave of constructive idealism, an impatience with obscurantism and tradition—almost, if not quite, a Renaissance. There is a vast, deliberate, and irreconcilable defection from the Roman Church among the cultured classes, many of whom are hostile to any form of Christianity, because they have really known

none but the Roman. Disillusioned with Christianity as they have known it, they are not inaccessible to the plain teachings of Jesus. His words and spirit do find entrance to their minds and hearts; and the pure gospel has now a greater opportunity to get a sympathetic hearing than ever before. A new social morality is in the making; South Americans are concerning themselves much with such matters as child welfare, public health, temperance, industrial legislation, educational reform. This movement may be made a strong ally of the gospel message.

Pan-Americanism

Efforts have been made by several of our administrations to stimulate a consciousness of common interests among the nations of the western hemisphere. Pan-Americanism is fundamentally based on commerce, but it is more than an attempt to maintain satisfactory commercial relations between the United States and Latin America: it aims at the promotion of peace and good-will among all the peoples. As the strongest and richest, the United States is looked upon with a certain amount of suspicion and jealousy. The Monroe Doctrine is believed in Latin America to have outlived its usefulness and to have very little value for any country save the United States. A doctrine of "America for Americans" has, they think, become a policy of "America for North Americans." The United States is thought to be trying to establish a hegemony, obtaining concessions of all kinds at the cost of sovereignty to smaller states.

We may have given some ground for these suspicions, exaggerated as they are. But the fact remains that we cannot tolerate European intervention anywhere in the American continents, especially in the Caribbean region; and if the various states of that region will not behave themselves properly the United States must act as the big

policeman or European powers will intervene. That explains and justifies our conduct, in the main, toward Nicaragua, San Domingo, and Haiti, for example; and South America is wrong in constructing our policy as any menace against them. The fifth Pan-American Congress at Santiago, Chile, 1923, did much to dissipate these suspicions.

Some Educational and Social Problems

Some features of education in all South American countries are noteworthy because of their bearing on mission work. The secondary schools for the most part are not free, so that only the well-to-do can send their children to them. They are mostly boarding-schools, and many are under Roman Catholic control. These *liceos* differ considerably from the American high school, resembling rather the German *gymnasium.* Their courses cover those of our high schools and perhaps two years of our colleges. Except in those controlled by Catholics, where Latin is prominent among the subjects taught, the classics are conspicuously absent, the modern languages being substituted (English, French, and German) and taught with a thoroughness not approached by American schools, so that graduates have both a reading and speaking knowledge of modern tongues. The *liceo* curricula are becoming increasingly practical and cultural. History, psychology, and social sciences find a large place; science is badly taught, mostly by lectures, and laboratories are few and ill-equipped.

Colleges, in the American sense, are hardly known; some of the missionary schools called colleges are really *liceos.* The graduate of these goes directly to the universities, which are collections of professional schools. The result is that the student activities of American colleges, their rich social life, cannot be found in South America.

But students are beginning to feel this lack, to demand something more of higher education than mere class-work. In the universities, even, there are few electives and little research. Standards of admission are too low, and there are too many students. (There are said to be 55,000 in Latin America.) The demand for reform, such as it is, comes from the students themselves.

It will be evident that this system tends to overstress the brilliant literary and professional type of education. That it presupposes a condition of social security, leisure, and distinction, and tends to perpetuate class divisions. The result of the system is to produce leaders highly cultured and leave the masses still illiterate. The bulk of all training still has as its aim introduction into the "learned professions." Departments of science, other than medicine, are either non-existent or mediocre. As the universities are wholly controlled by the governments, reforms must be instituted from above, however strong the demand may be from below; and thus far the leaders have been too well satisfied with the results of the system in their own case to think broadly of the welfare of the whole people.

The product of this system is some five or six millions of "intellectuals," comparing favorably with the cultivated classes of other countries. Possessors of wealth and social position, conservative, brilliant, they are difficult of approach save by men who are their equals. Clubs, not churches, are their centers of interest; they are either hostile to religion or indifferent to it. The evangelical movement has so far made no impression worth mentioning on these intellectuals. Mission schools and colleges, philanthropic efforts of missionaries, furnish the best points of contact. Lectures in theaters or public halls by competent Christian scholars, interpreting religion on a sound scientific and philosophical basis, offer the best

prospect of reaching them. Such deputations as we have sent to India might do great good. The establishment of scholarships and fellowships at American universities specifically for Latin-American students, and the occasional interchange of professors, such as we have already made with Germany and France, would do much to promote mutual understanding and good feeling. Work among the student class in the higher institutions, by the Y M C A especially, is already proving fruitful and should be greatly encouraged and enlarged. Student pastors at the universities would probably be as effective an expedient as it has proved to be among ourselves. The University of Buenos Aires may probably be taken as a sample case; a recent canvass shows that not more than 10 per cent. of the students were allied with the Roman Catholic Church; 10 per cent. avowed themselves antagonistic; but 80 per cent. said they had no religious convictions. To reach the women of the cultured classes will probably prove more difficult than to reach the men.

BRAZIL

Brazil was discovered by the Portuguese in 1500 and is the oldest white settlement in South America. Its area is 3,275,510 square miles and population 30,135,105 (1920). We sometimes boast of the size of Texas, but Brazil has four states larger: Goyez (288,000), Para (443,000), Matto Grosso (532,000), Amazonas (731,000). Rio Janeiro has 1,157,873 residents, and there are four cities of over 200,000, and nine more over 50,000. Brazil has been a republic since 1889. More than a thousand centers of importance are still unoccupied by evangelical forces.

Potentially Brazil is probably the richest country in the world, at least so far as production from the soil goes.

It could easily support a population of 400,000,000. The country abounds in great valleys and plains, with a deep rich soil; the climate ranges from temperate to tropical. The country urgently needs more labor to develop its great, but almost untouched, resources. It is accordingly inclined to favor the immigration of Asiatics beyond any other part of the world at present. Japanese and Chinese have responded somewhat, but on the whole have been surprisingly loath to take advantage of this great opportunity to dispose of their surplus population. Still, considerable numbers of both races are now domiciled in Brazil and many more will probably make their way thither in the coming years.

Less is known of the interior of Brazil than of the interior of Central Africa, formerly the world's great geographical enigma. It is remarkable that the attention of explorers has been so little directed to this unknown region. Theodore Roosevelt led an expedition into it and made some valuable additions to our knowledge at very great cost, for his too early death was doubtless due to the hardships of this venture.

The United States is Brazil's best customer. Her exports are coffee, rubber, tobacco, sugar, leather and hides, cocoa, cotton, in about that relative order of importance. Her trade with England greatly diminished during the war and that with Germany quite vanished; neither has been renewed in like proportions.

Before the great war, German manufacturers underbid United States concerns in South American countries. What made this the more exasperating was that these same German concerns were financed by loans that American bankers made to them. Thus our manufacturing interests and our financial forces were playing against each other, instead of doing team-work. America is no longer supplying "ammunition" to her commercial rivals.

The great obstacle to progress of any sort in Brazil, including religion, is the ignorance of the people. The school enrolment is less than three per cent. of the population. The school population is set down at 3,571,000, and the actual attendance in schools is 678,000—some discrepancy! Illiteracy is still 74 per cent. and decreasing very slowly, if at all. In theory education is free but not compulsory, but it has been found impossible so far to provide school accommodations and teachers for children who are eager to enter. Few or no state secondary schools exist as yet. There is no really national university, but there are 25 faculties that supervise professional education and formerly conferred degrees. Brazil recently abolished the degree of Doctor, however, to discourage the tendency to overcrowd the "learned professions," and it may be noted that Chile has followed this example.

Brazilians are by no means asleep; their statesmen are well aware of the serious character of this obstacle, and one of their chief concerns is to decrease illiteracy, by providing opportunity at once for elementary education for all children; next to promote vocational training for the great majority who cannot or will not go on to secondary and higher education. There is for the present adequate provision for those who wish to enter the various professions. In appreciation of the fine arts—literature, painting, sculpture, architecture, music—Brazilians are fortunate in their Latin ancestry and their inheritance of culture.

Foreign Peoples in Brazil

The check on immigration into the United States in recent years has turned the eyes of Europeans to South America as a home for their surplus populations. Even before the great war there had been a great influx of

Italians and Germans into Brazil, and this movement is now accelerated, especially from Italy. Italians are in many ways especially adapted to colonize this region. The climate is much like that of their native land; the soil is rich; they are experienced cultivators, and are both frugal and industrious. The immense forests and plains of Brazil must be conquered foot by foot, by laying out roads, by establishing railway and telegraph lines, by subdividing its area into small farms for thorough culture. Her population is as yet too sparse to do this work, for which Italians are perhaps better fitted than any other available immigrants. They are the natural cooperators of Brazilians in the development of the country's wonderful resources.

There was also a large immigration from Germany before the war, and an avowed purpose, on the part of some German writers at least, to build here a new Germany. Three states in Southern Brazil are little slices of Germany: Santa Catalina, Rio Grande do Sul, and Parana. Thousands of the people there speak only the language of the Fatherland. Many of them come from Bavaria. Before the war the chief officers of Santa Catalina were Germans; and Senator Muller was Brazil's Minister of Foreign Affairs. It occasions little surprise, therefore, to learn that the German Evangelical Church is the strongest Protestant agency in Brazil; it is, however, less a missionary body than a transplantation from Germany. In 1925 it had 102 pastors, 342 congregations, and 175,000 members. In 1924, there were 3,094 added by confirmation. This church maintains large numbers of parochial schools. Most of the pastors received their theological education in Germany or Switzerland. German Lutherans have not as yet entered Brazil in large numbers, for some reason preferring Argentina for their colonizing purposes.

Missions in Brazil

The Methodist Episcopal Church was the first to begin missions in Brazil, the Northern branch in 1836 and the Southern in 1869. Presbyterian missions began in 1841, and the Protestant Episcopal Church entered the field in 1860. The S B C undertook a mission in 1881 and have developed the work rapidly. Stations are now maintained in Northern Brazil at Bahia, Pernambuco, and four other cities; and in the south at Rio, São Paulo, Victoria, Santos, and seven other towns. In 1924 there were reported: 321 churches, 860 outstations, 2,418 baptisms, 25,111 members, 19,534 in Sunday schools, and $231,910 contributed on the field. This work is accomplished by 50 missionaries and 129 ordained natives. The Brazilian Baptist Convention, organized more than fifteen years ago, cooperates with the S B C; it maintains a missionary in Portugal. There are State Conventions in several of the States and eventually will be in all.

The largest success perhaps has been won in the capital, where there are now 18 churches and some 40 congregations. The First Church has recently erected a new house of worship worth nearly $250,000. Baptists are found today in all the twenty States of the Republic. The Sunday-school work has been notably developed in recent years, so that there are not far from 700 schools, twice the number of churches, with an enrolment of 25,000. A publishing house in Rio has grown to be a national institution, and circulated 17,000,000 pages of literature last year. Besides having a fine printing plant, the house maintains an excellent bookstore, which is well patronized and last year sold 22,000 volumes, copies going by parcel post into every part of Brazil.

A typical case: When Rev. S. M. Reno and his wife went to Brazil in 1904 they established a mission at Vic-

toria. Strong opposition was manifested by Roman Catholics; the missionaries were pelted with missiles and filth of all kinds; priests sent intoxicated men to break up their meetings; their lives were threatened. On appeal to the authorities, police were stationed to protect them, but ran away when trouble began. Since then there has been a great change; they have won the respect of the entire region. Roman Catholic merchants offer favors; physicians and lawyers give professional services gratis; the Government has repeatedly offered land and money for their school, which they have felt constrained to decline.

In many stations there was no opposition at first, but hostile feeling has greatly increased of late years. Spanish withdrawal from the Philippines and Cuba and disestablishment in France precipitated a large body of Roman priests into Brazil, and this has aggravated the situation greatly. The incoming priests have been very zealous anti-Protestants. But Brazilian Baptists are very loyal and staunch; they can be counted on to think straight and act right. Much of the aggressive work of the missions is done by Christian laymen, who are at business during the day, but do religious work in the evenings. There has been new emphasis on giving since the war; the churches faced crushing deficits and something had to be done. Instead of relying on others they did it themselves, and have raised larger sums than ever before, and more than one-third of the Baptist churches are now fully self-supporting.

In northern Brazil there is a strong sentiment for "inpendence," a demand that missionaries shall devolve their responsibilities and exercise only advisory functions. This is partly the result of a powerful nationalist movement in that region, "Brazil for Brazilians," which extends to religious policy. The demand for a national church is less pressing in the southern portion. The Pres-

byterian Church has become practically autonomous, and has more than 9,000 communicants.

Educational Work

This is very important in Brazil, on account of the large percentage of illiteracy and the defects of the public educational system, particularly the deficiency of secondary schools. But in many districts the great need just now is good primary schools. The school that Mr. Reno established at Victoria is doing an important service in training teachers for primary schools in the surrounding villages, in some of which there is now not a single person who can read and write. The Woman's College at São Paulo has the largest school building of Baptists in South America and is doing a work of the first importance. The largest institution is Rio Janeiro College and Seminary. The collegiate department has an enrolment of 800, and is mostly self-supporting; it reports 70 professors and instructors, and a budget of $70,000. It has courses leading to the degrees of B. A. and B. S. It is recognized as one of the finest educational institutions in Brazil, and many of the most distinguished families send their sons here for education, from the President down. Its graduates will be among the makers of the Brazil to be. The Seminary has 27 students in training for the ministry, and has a five-year course, besides a correspondence course that 163 men are now taking. A normal school has been added, that has a field of much usefulness. Notwithstanding the fact that several new buildings have been lately added to the equipment, all are filled to capacity.

In northern Brazil, Baptists have three excellent schools: The Collegio Taylor-Egydio in Bahai, the Industrial Institute in Piauhy, and a College and Seminary at Pernambuco. The latter has an enrolment of 687. A

training-school for young women, with an attendance of 50, is another important enterprise. The religious interest in all these schools is reported as growing stronger every year.

The Caroll Memorial Publishing House at Rio is certainly to be numbered among the educational features; it is a great help to every department of the work. A hymn-book was one of the publications of 1924, besides various other volumes, 170,000 tracts, and considerable Sunday-school literature. The *Journal Baptista* is the organ of the Convention, and has a circulation of 3,500 copies weekly. A new printing plant is in process of construction.

Other denominations are active in the work of education. Mackenzie College at São Paulo, is a notable institution, non-sectarian, deriving its charter from the State of New York (1891). All the leading denominations are represented in its faculty and students. It graduated its first class in 1900, and now has an attendance of 175. The student body is really international, drawing young men from all the South American states, and the total enrolment in all departments reached 1,429 in 1925. The institution has a campus of eleven acres, valued at $450,000, and buildings worth $400,000. A Presbyterian seminary is maintained at Campinas, having the strongest courses and the best equipment in the country. Cooperation by other religious bodies is welcomed. The Instituto Evangelica at Lavoras has an agricultural college and an experimental farm of 500 acres, with which the Government cooperates. It is doing an extensive work among farmers and contributing much to improve methods of cultivation.

The chief weakness of these Christian schools in Brazil is lack of means. The missionaries are accomplishing marvels with very defective tools. Equipment is inade-

quate, rooms small and ill-lighted; some of the plants have been described as the "worst-planned buildings that were ever constructed." The real fact is that they never were planned—missionaries have done the best possible with such buildings as were available, but were never intended for school purposes. Besides lack of means, there has been lack of cooperation, lack of permanence in the teaching force, too low standards. These are defects that time and larger resources will for the most part easily correct.

Among the educational forces one should not forget to mention the Y M C A which has an exceptionally fine building in Rio, and is a great influence for good among the young men of that important city.

ARGENTINA

Social and Economic Conditions

Argentina has an area of 1,153,119 square miles, and in 1921 had a population of 8,698,576. The average density of population is only 7.5 to the square mile; if populated as densely as the State of New York, there would be 220,000,000 people in Argentina; a hundred years from now that may well be the case. Nearly half of its present inhabitants are foreign-born, mostly from Latin Europe. Argentina is a country of great interior *pampas,* plains like our Western prairies, especially adapted to cattle-ranches, which are maintained on a large scale. It ranks third among the countries of the world in the production of cattle, second in sheep, and third in horses. It is already a great agricultural country, with still greater possibilities, ranking third in producing maize, and fifth in wheat. Considerable quantities of tobacco, cotton, sugar, and flax are grown. It is developing more rapidly than any other South American country—in

fact, it may be called the most progressive and the least South American of all. As a commercial state it ranks with Canada, and outranks Japan, China, Mexico, Australia, and Spain.

Argentina is a federated republic, with 14 provinces or States and 11 territories, besides the federal district of Buenos Aires. This city had a population in 1924 of 1,789,000, and is culturally and commercially the Paris of South America. It contains one-fifth of the population of Argentina, and for beauty and cleanliness vies with the capitals of Europe. It is described by travelers as "one of the wonders of the American world" and "the finest city in the American hemisphere."

Argentina has its economic and social problems. There are too many large ranches and too few small holdings for the greatest prosperity; the consequent extremes of wealth and poverty are as striking as in any other country. Manufactures are of comparatively recent origin and are still too few and of relatively slight commercial importance. The working people are, however, beginning to organize in federations and unions, with some prospect of improving their condition. Careful observers believe that great social changes are impending.

In some respects the relations of Argentina have been closer with Europe than with the United States. Her history makes one expect this. The original population was Spanish; there has been large immigration of Germans and Italians, in the last fifty years especially. European business men were more alert to their opportunities, and exerted themselves more to capture Argentine trade than those of the United States. There is some jealousy of the United States as the strongest power on this hemisphere. The indifference of American business men is passing; interest of our packers in obtaining new supply from South America, especially Argentina, has done

much to stimulate trade. The future will see closer rapprochement between the two republics; the United States is Argentina's logical customer, as she is ours.

Missions in Argentina

The most striking fact is that they are so few and ineffective—not positively, but relatively. Not more than two per cent. of the population is as yet reached in any degree by evangelical agencies. The workers have so far been mostly concentrated in the large towns, and even these are very inadequately served by Protestant churches. Both absolutely and proportionally Buenos Aires has the largest number of churches, 35 in all; while Philadelphia, a city of about the same size, has 600. Only 16 of the 35 own their buildings, and few of these are adequate to present evangelical religion in an attractive way to the people. Whole sections of the city, containing from 60,000 to 80,000 people, are wholly untouched—probably a million of this one town have never heard the gospel as we understand it. The case is much worse in the interior. There are many blocks of country, as large as the State of Maine, without a single mission station. It is a conservative statement that fewer than one-third of the people have any present means of coming into contact with a Protestant preacher. Of course, this is due to lack of funds and men, especially funds. The various missionary organizations are doing excellent work, when their meager facilities are considered; but all Protestant denominations should do more for Argentina.

The results of the Baptist work in Argentina, that can be expressed in figures, are: 32 missionaries, with 11 ordained and 138 unordained native helpers; 404 baptisms last year and 3,255 church-members; 96 Sunday schools, with an enrolment of 3,640; 71 other schools, including one of high-school grade and one theological school, hav-

ing altogether 4,172 students; 34 women's societies organized and 23 B Y P U; $25,741 raised on the field.

Comity is working satisfactorily, but still more effective cooperation in moral and social reforms is greatly needed.

The S B C in Argentina

Its work began in 1903. The large field is divided into eight districts, including Montevideo, Uruguay, which is at present reckoned as part of the Argentine field. There are now 38 churches, 54 stations, 317 baptisms in 1924, 2,495 members, 3,145 in Sunday schools, $49,391 contributed on the field. The work is carried on by 13 missionaries, with 22 ordained native preachers. These churches are all members of the River Platte Baptist Convention. Of the churches, 26 have buildings, 29 have pastors. Tent meetings are successfully held in many places.

The Mendoza church is in the Andes mountains, where the pastor has the help of a colporter and a Bible-woman. Groups of believers have been won in six or seven surrounding towns, at present members of the Mendoza church, but in time sure to become independent churches. Some German-speaking churches, professing Baptist principles, are coming into the Convention. The officers of this body are mostly native business men, who have grown up in the Sunday schools. The S B C proposed in its five-year movement to spend $252,000 in the Argentine field for equipment, and $11,000 for sending out 17 new missionaries. The equipment was planned to include nine church buildings, costing from $1,000 to $30,000 each, the latter in Buenos Aires. No imposing structures were contemplated, but they were to be large enough to accommodate congregations and schools.

Since 1906 Mennonites, the Church of God, and Lutherans have begun missions in Argentina; the Meth-

South America, Showing Main Stations of the Foreign Mission Board of the Southern Baptist Convention

odist Episcopal Church was already on the field. The Lutherans in particular have increased rapidly, having a large German-speaking population to work among, most of whom were Lutherans in their native land.

The publication and circulation of Christian literature, the latter by means of colporters, greatly assists the work of evangelization here as everywhere else. A hymn-book, *Marcha del Cristianismo,* the *Expositor Baptista,* organ of the River Platte Convention, *Der Verräter,* of German Baptists, are among the helpful publications of recent date.

Education

Argentina has a population fully half of whom are illiterate, but great efforts are making to overcome this drawback. In has the best educational system in South America, not only on paper but in action. Education is free in the primary grades, secular and compulsory. The school population is 1,756,053, and the enrolment 1,121,311. The primary schools still leave much to be desired, both in equipment and in efficiency, but there is continual improvement; the chief difficulty is to obtain qualified teachers, partly because they do not exist in sufficient numbers, partly because the salaries are so low that many teachers find their way into better paying occupations. The government maintains 38 "colleges" or secondary schools (*gymnasia*) besides 33 private schools of like grade. Four national universities are reported, besides three provincial. That at Buenos Aires has 10,000 students.

Argentina differs from Brazil in that secondary schools are more needed than primary. The S B C has a theological seminary at Buenos Aires with 14 students (1922), and in the same town is a boy's school with 47 pupils. It has lately acquired a building that has given it a new start, and night-class work has been begun.

In addition a Sunday school is held with from 40 to 80 in attendance. A recently opened kindergarten is promising, but more space is needed for all the work. A school at Mendoza has an enrolment of 75. In addition there is the Willingham Institute at Rosario, the second city of the country, where over 70 girls are in attendance. There are also schools at Cordoba and Androgus.

Other denominations are not neglectful of educational work. A *Collegio Americano* at Buenos Aires is owned and conducted jointly by the Methodist Episcopal mission and the Disciples. This is the only mission school permitted to confer the A. B. degree. Universally regarded as one of the most promising institutions of its kind in Latin America, it is making a strong impression in educational circles, and is doing much to spread evangelical religion in Argentina. All the mission schools are in sympathetic cooperation with the Government, and apparently enjoy its full approval and favor. They are helping Argentina, by this harmonious action, to solve the grave problem of national illiteracy and to make the next generation a literate people.

CHILE

The Country and People

Chile has an area of 289,828 square miles and a population of 3,754,725, nearly half of which is urban. Travelers dilate upon the beauty and diversity of the scenery—waterless desert, snow-topped mountains, fertile fields, ocean-laved shores; a land of brilliant hues, unclouded skies much of the year, and extraordinary clarity of atmosphere; a ribbon country, between the Andes and Pacific, thirty times as long as it is wide, with a coastline of 2,400 miles. There is a great central valley of approximately 18,000 square miles, that constitutes the chief

agricultural resource. More than half of the area is an apparently arid and barren waste, yet this is the source of Chile's greatest wealth; for here are the vast and seemingly inexhaustible nitrate beds, on which the rest of the world largely depends for fertilizers. Great quantities of guano are also found in certain places. Of the remaining area, 26 per cent. is forest. Less than 5 per cent. of the total area is actually cultivated. Nevertheless, Chile may be described as an agricultural country, wheat being its largest crop for export, but other cereals are raised in large quantities. Dairy products are also considerable, as much of the land to the south is adapted to grazing. There is large mineral wealth, which is as yet only partially developed, though Chile is the second country in the world in production of copper. Manufactures have increased remarkably, and more than 70,000 are now employed in various industries.

The people are pretty homogeneous, far more so than those of Brazil or Argentina. There is little immigration and only 140,000 are foreign-born. Chileans are mostly of Spanish and Spanish-Indian descent; there are no Negroes, and only a few Chinese or Japanese. The social conditions are bad; only 42 per cent. of the men are literate and 37 per cent. of women. Alcoholism and dirt are the twin curses of Chile. In some cities it is said that there is a saloon for every 24 men. Sanitation is only a word in the dictionary; and though Chile is said to have the highest birth-rate in the world, over 75 per cent. of the babies die under two years. The average mortality of the population is double that of Europe. Ignorance, malnutrition, insanitation, are chiefly responsible; this might be the healthiest of countries.

The government of Chile is like that of the United States, except that the President holds office for five years and is not eligible to reelection. There are 23 provinces

or states, subdivided into 82 departments. The country declared its independence of Spain in 1810 and accomplished it in 1818.

Missions in Chile

Roman Catholic missionaries began labors with the colonizing of the country by Spain, and until recently this was the only religion of the country. It is sustained by the State, but other religions are tolerated. The Church has three bishops, 347 parishes, 619 churches, and 774 chapels. It is obvious that a large part of the population is absolutely uncared for.

As in other Latin-American countries, the trend of popular sentiment is toward religious unbelief, especially among the educated classes. Special efforts are made now, however, to reach the student class, partly through the work of the Y M C A and partly by means of student pastors in the universities.

The Presbyterians and Methodists have the oldest Protestant missions, and these are now the largest and most flourishing. A great part of the country is still practically untouched. In the northern region, with an area equal to the Middle States and a population of half a million, there are fewer than twenty missionary centers, mostly Methodist, that denomination having been allotted this region as its special field. In the central part the Presbyterians have their field, but as yet have only eight organized churches. At least 250,000 people in this region are still unreached. The southern region, as large as the State of Colorado, has one Methodist station.

The S B C began work in Santiago in 1917. Rev. W. D. MacDonald was the first missionary and labored there many years. The field has been gradually enlarged, until now there are 30 churches, 32 stations, 314 baptisms reported in 1925, and 1,134 members. A Woman's Mis-

sionary Union was formed two years ago—quite a novelty in Latin America, which subscribes heartily to the slogan, "Woman's place is in the home." There were four local societies represented the first year, and thirteen the next. A Chilean Baptist Convention has also been organized to cooperate with the S B C. The churches greatly need new buildings and must for the present have American help. As part of its five-year campaign, the S B C proposed to spend $55,000 on education and $58,900 on evangelism in Chile.

Education

Obviously, this is Chile's greatest need. The Government is doing its best and is making really earnest efforts to reduce illiteracy, now 60 per cent. By law, education is free and compulsory in the primary grades, but the law is not merely unenforced, it is unenforceable. There is not adequate housing, teachers are few, and the qualified are still fewer. Both primary and secondary schools are of low grade. *Liceos* and "colleges," both of which are really *gymnasia,* are maintained by both public and private enterprise. For higher education there is better provision: a University of Chile (state), a Catholic University, and the National Institute of Santiago are the chief institutions. There were at last accounts 4,299 primary schools, with 377,050 pupils enrolled; normal and secondary schools have 50,000 more. Yet fully 40 per cent. of children of school age are not in schools of any kind. These figures apply to public institutions, at least in the primary grades; but it is said that private schools of the primary class are almost as numerous as public, so that the case may not be so bad as the official figures make it look. Much variation in the quality and standards of the private schools is reported and is to be expected.

The various missions are devoting their educational

efforts mainly to secondary schools, with excellent results. The *Collegio Bautista* in Temuco was begun as a school for girls and reached an enrolment of 16 boarding and 150 day students. Then it was made a coeducational institution, and a dormitory for boys was built. This is a new departure for Chile, and people are watching it to see how it will work out. One other school of the kind, begun by the Methodists at Iquiqui, is considered a success. Baptists also have a Pastor's Institute, which has seven full-time students, besides four pastors who do what work they can and keep up their churches. All the students do colportage and evangelistic work during part of the time. They are promising young men from whom much is expected in the coming years. Presbyterians and Methodists together maintain a theological school.

Other interesting aids to Chilean education by American missions are: A Methodist college for women at Santiago, and an agricultural school at Angol which is already making a contribution of exceeding value to Chilean progress. Presbyterians also maintain the *Instituto Ingles* in Santiago, the only school for boys of secondary grade, and a normal school at Valparaiso. All of these schools have good buildings, and most of them need larger and better. Some of them have primary schools connected with them, and these are without exception ill equipped and should be made more efficient or abandoned. A combination of chapel and school is, however, found by many churches to be very efficient.

BOLIVIA

Country and People

Bolivia has been a republic since 1825. It has an area of 514,155 square miles, twice the size of Texas, but a population of 2,889,970, only 3.3 to the square mile.

About half of the people are pure Indians, and the pure whites are only 12 per cent. of the whole. La Paz, the capital, is a city of 107,000, but there is no other city of much more than 30,000. It is a rural and agricultural land, and very backward, as compared with Brazil or Argentina. Not more than one-quarter of its area is cultivated, and a large part is arid, and without irrigation is unsuited to production. Enough cereals and potatoes are grown for home consumption, but little for export. Bolivia has considerable mineral wealth, some of which is already developed, and it produces one-fourth of the world's tin. Its rubber production stands next to that of Brazil. There are said to be large deposits of salt and petroleum, as yet little exploited. The country has no seaport and its commerce is limited.

The percentage of illiteracy is probably higher in Bolivia than in any other South American country with which we are concerned. There are reported 450 elementary schools, with 54,000 pupils; and 198 secondary schools, with 1,291 students. There are two universities: La Paz and Sucre. The Roman Catholic Church is the "recognized" religion, which means that it receives support from the State, but other religions are "tolerated," which often means nothing. Who will deny that Bolivia needs a pure gospel proclaimed among its people?

Canadian Missions

The only Baptist mission in Bolivia is that of the C B F M, which has twenty workers on the field, besides three on furlough. Three chief stations have been established, at La Paz, Cochabamba, and Oruro, each the capital city of a province of the same name. The church at La Paz has an average attendance of 100, and as an evidence of the favor that the missionaries are winning, it may be mentioned that the residents raised $325 to send

a delegate to the Congress of Missions in Montevideo. More Sunday schools than churches have been organized thus far, with average attendance of about 60. At Oruro a "college" has been begun, by aid of which it is hoped to train a native ministry to carry on the work. The Board expended $20,000 in this field during the year of 1924-5. It is the youngest of the Canadian missions, and the success it has already had points to much larger achievement in the coming years.

General Features of Latin-American Missions

One of the chief difficulties is the absence of a great middle class in these countries—without exception they are mainly composed of an aristocracy and a down-trodden people. They are republics but not democracies. The volatile character of the people is another serious difficulty; they are temperamental, prone to revolutions. The intelligentsia, both men and women, are agnostic or atheistic. What there is of religion among them is often not on speaking terms with morality.

The ignorance of these countries that is prevalent in North America is discouraging but comprehensible. Our commercial and cultural affinities have all been with Europe; South America has seemed far away; we have exaggerated its isolation, and depreciated its culture. It has always seemed a backward region to us, and American travelers are nearly always surprised at the evidences of progress and enlightenment, as well as civic beauty, that they find in such cities as Rio de Janeiro, Buenos Aires, Montevideo, and Santiago. American men of affairs are awakening to the importance of South America as a customer, or group of customers; the need of better commercial relations is now well recognized. But if this were all, the only bond between North and South American communities, it would prove but a rope of sand. The two

continents must be bound together by ties of Christian brotherhood, if they are to be really united.

As to future religious progress, "comity" promises to mean more than in the past. It has meant little, because the field was so vast and the workers so few that there has been little overlapping and duplication. An agreement has been reached between the chief evangelical bodies that no city of less than 25,000 is hereafter to be occupied by more than one denomination. For a long time to come there will be plenty of room and work for all on these terms. In Brazil the question of unity in one National Church is receiving serious consideration, with the alternative of federation. The need of presenting a united front to the opposing forces of the Catholic Church is keenly felt.

Self-support is a serious problem in every country. It is the only way in which a vigorous, self-propagating church can ever be established. Native churches should be under tutelage and receive aid for as short a time as possible. "Evangelical parasitism," the equivalent of the "rice Christians" of Asiatic fields, ought by all means to be avoided. Congregational and Presbyterian churches are now self-supporting to a larger degree than Baptist.

Medical missions grow out of the compelling example of Christ's activities of healing and ministry to men's physical needs; and are approved by experience as an effective approach to souls that need healing as well as bodies.

So far evangelical missions have done little or nothing in the way of establishing hospitals. South American countries have good medical institutions, physicians and surgeons, hospitals. Moreover, it is very difficult for a foreigner to get a license to practise medicine. Another obstacle is the low social status of the nurse. The Rockefeller Foundation in Rio is changing that, and doing much

to elevate scientific standards of the medical profession. Illiteracy is the greatest obstacle to sanitation and hygiene —schools are beginning to inculcate right ideas and as literacy grows improvement all along the line may be looked for.

The Y M C A. is an invaluable aid to evangelical agencies in South America. The branch in Buenos Aires has a membership of 4,000, occupies a fine building and is really one of the great city institutions.

The Bible Societies are doing a great work everywhere. In 1923 the American Bible Society circulated 140,000 Bibles, Testaments, and portions. Since they began in 1864 they have circulated 3,662,600. The British and Foreign Bible Society distributed 406,000 in 1923, and report a total of 5,000,000.

THE QUIZ

How large is South America? Can you compare some of its nations with our own? Is it a thickly settled country? What is its striking physical feature? What races inhabit it? Has South America produced any great men? Is it a promising mission field? Does it need the gospel? Are American Christians doing much for this land? What is the condition of the Roman Catholic Church? What state of mind is general in South America? How much illiteracy is there? Is progress making in religion? What favorable indications are observable? What is Pan-Americanism? How do South American peoples feel toward the United States? Why? Can anything be done about it? What are some of the general features of education in South America? Are their colleges like ours? Has the system a serious defect? What is its practical result? Could anything be done to remedy this? What do you know about Brazil? How large is

it? How rich is it? What is the character of its population? Has it been fully explored? What are some of the chief exports? With what nation is Brazil's largest trade? Has there been recent change in commercial relations? What is the great obstacle to progress? Is Brazil doing anything about it? Is there much immigration into Brazil? From what countries mainly? Has this any religious significance? Where were the first missions in Brazil? Where are the Baptist missions? Are the missionaries well received? What is the chief source of opposition? Are laymen active in the churches? Are the churches self-supporting? Where is the demand for independence strongest, and why? What is the pressing educational need? Can you describe some Baptist schools? Is any Christian literature produced and circulated? What are the other denominations doing for education? What is the chief weakness of these schools? Is the Y M C A at work in Brazil? Can you describe Argentina? Size? People? Products? How does it compare with other nations? What sort of government has it? What is the capital? What are some of Argentina's problems? Has it close relations with the United States? What missionary work has been done? Are there Baptist missions there? Are they successful? What other denominations are at work? Is there much illiteracy? Is the school system good? What secondary schools have been established? How do they rank? What are some of the physical characteristics of Chile? What sort of people live there? Are the social conditions good? Who did the earliest mission work? What is the general religious atmosphere? What Protestants were first in this field? What are Baptists doing? Is education progressing? What schools are the missions establishing? What can you tell about Bolivia? Does it need missions? What Baptists are at work there? Do you know the great

obstacle to missions in South America? Is the prospect favorable for progress? What agencies are cooperating with missions?

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XVI

EUROPEAN MISSIONS

I. THE TEUTONIC PEOPLES

GERMANY

Country and People

Germany has been a Republic since the abdication of Emperor William II, on November 8, 1918. It lost 6,471,052 lives in the great war and 27,224 square miles of territory, nearly equal to the State of Maine. Its post-war area is 182,271 square miles, a little more than the New England and Middle States, and its population 59,858,284, according to the census of 1919. At the time the modern Baptist movement began, "Germany" was only a geographical and racial name of that part of central Europe where German people lived—there was no corresponding political entity. There was a Kingdom of Prussia and a German Confederation, the latter formed of various German States in 1815, after Waterloo and the downfall of Napoleon I. A considerable number of Germans, however, lived in the Austrian domains, and the Emperor of Austria considered that he had a historic and practical hegemony of the German people. The war between Prussia and Austria in 1866 ended that claim, and established the lead of Prussia; and the Franco-Prussian war led to the proclamation of a new German Empire in 1871, with the King of Prussia as hereditary Emperor. Through all these changes, certain towns of the old Hanseatic League, like Hamburg and Bremen, retained their ancient status as free cities. The reason for recalling to mind this bit of history will appear as we proceed.

Germany is a country so well known to all readers, that only two things seem to demand special mention, as the background of the Baptist movement, education and religion. In no country in the world, save possibly in Denmark, is there a more complete and thorough system of education, or so low a percentage of illiteracy. The poorest can read and write. More than 10,000,000 boys and girls are in the elementary schools, while in the secondary schools (*gymnasia, realschülen*) there are over 600,000, and in the universities 83,272. Besides these are innumerable schools of technology, agriculture, mining, forestry, economics, art, with fully 100,000 more students. Close on a million of the German youth are receiving instruction beyond what we should call the grade schools. This means an average of intelligence probably unequaled in any of the great nations.

Under the Republic there is complete liberty of conscience and the free practise of religion. The religious census of 1910 returned 40,000,000 Protestants and 24,000,000 Roman Catholics, with 380,000 "other Christians," and 600,000 Jews. Under the Empire each State made its own religious laws and had its own established Church. Most of the churches were popularly called Lutheran, but are really of the Evangelical Union formed by Frederick William III of Prussia, in 1817, and adopted in most other States. This was a union of Lutherans and Reformed, but a considerable number of both bodies refused to enter the new organization and became independent churches. Some States had in effect two established Churches. For example, in Prussia the ruling family and the majority of the people were Protestant, and the Evangelical Union was the official religion; but the salaries of Catholic priests were also paid by the State. In Saxony, the ruling house was Catholic, and that was the official religion; but the majority of the people were

Protestants, and their churches and clergy were cared for by the State. Without some knowledge of these facts, many details of the Baptist movement in Germany are very puzzling to American readers.

An Indigenous Movement

It is really a serious misnomer to speak of Baptist missions in Germany. There was an indigenous Baptist movement there, to which American and English Baptists have given much sympathy and assistance, but it began without their effort and would have continued without their support. This movement was aided by some favoring circumstances, and also retarded by local conditions. Germany was and is a Protestant country, though containing a strong Roman Catholic minority. The entire population is trained in knowledge of the Scriptures and of Christian doctrine to a degree probably found nowhere else in the world, unless in Scotland. To send missionaries to such a country, while so large a part of the world is totally unevangelized, would be an absurdity of which no sane Christians could be guilty.

But on the other hand, there has been a low state of religion in Germany ever since the Thirty Years' War. The followers of Luther inherited his intolerant spirit, and attempts at a revival of religion, like Spener and his Pietism, were stubbornly opposed by the "orthodox" Lutheran clergy and theologians. Deism, transplanted from England to France and thence to Germany, had made rationalism widely prevalent. There was great prejudice against anything like emotionalism in religion. The persecuting spirit was rife and the authority of the State was often invoked against "error," which means anything that the ruling power did not like. Such were some of the conditions under which the Baptist movement began.

The Originator

Johann Gerhardt Oncken was born in Varel, a town of the grand duchy of Oldenburg, January 26, 1800, and was confirmed in the Lutheran church in his fourteenth year. He received some religious training from his grandmother, but acquired little save the habit of church-going. A Scotch merchant was attracted to the youth and took him to Scotland in 1813, where he lived for a time in a Presbyterian atmosphere and read much in the Bible and other religious books. He was converted in a Methodist chapel and soon after his conversion become a colporter. In 1823 the Continental Society sent him as their representative to Germany, and he became a member of the English Reformed church of Hamburg. He was not only a colporter here but a street preacher, and in 1828 started a bookstore and obtained registry as a citizen of Hamburg. In connection with his business he acted as agent for the Edinburgh Bible Society, and in 1879 reported that he had distributed 2,000,000 copies of the Scriptures.

As a student of the Bible, Oncken began to have doubts about the scripturalness of infant baptism. He corresponded with Haldane, then at the height of his career at Edinburgh, and was advised to baptize himself, after the example of John Smyth. This Oncken was loath to do; but somehow learned that there were Baptists in America, and that one of them was then pursuing studies at the University of Halle. This was Rev. Barnas Sears, then professor in the Hamilton Theological Seminary. Oncken sought out Professor Sears and on April 22, 1834, he was baptized in the river Elbe with six others, including his wife. At once he began to proclaim his new views and gradually gained converts, but the little church at Hamburg had a hard time of it at first. Oncken was cast off

by his former associates; he was arrested, fined, imprisoned, his household goods distrained. This was not so much the fault of the government as of the Lutheran clergy, who incited the sometimes reluctant police and courts to take action. Hamburg, it will be remembered, was a free city, made and enforced its own religious system; and no religious meetings were lawful outside of the Lutheran or Evangelical churches. The magistrates did not need much incitement to persecute the despised Baptists, who were too often confounded with some disorderly groups of Anabaptists of the Reformation period. On one occasion the burgomaster or mayor of Hamburg, before whom Oncken had been arraigned, is reported to have said, "Oncken, as long as I can lift my little finger, I will put you down from preaching." To which Oncken sturdily replied, "Mr. Burgomaster, as long as I can see God's mighty hand above your little finger, I will preach this gospel." The German people were to find that such men cannot be "put down."

At one time Oncken was imprisoned for a month; at another time for a week; others shared his lot. When news of this reached the United States, petitions from our people were sent and presented through our Ambassador to Germany, and persecution was relaxed. The A B P S made Oncken its representative, and in this way American Baptists gave aid in the hour of need.

The Tide Turns

A great fire devastated Hamburg on May 5, 1842. Thousands were made homeless. The Baptist community found their opportunity; they sheltered, fed, and clothed so many people, that they gained the lasting good-will of the citizens. The Senate of Hamburg gave them a vote of thanks, and there was no longer any question of persecution. A period of rapid growth followed; in 1843 there

were 273 baptisms; in 1844 there were 322, and 380 in 1845. The first chapel was built in 1847. The following year a chapel was built in Berlin, and in that year 26 churches were reported already organized, around each of which was a circle of stations where preaching services were regularly held; and there were over 1,500 members. From these centers the work spread in every direction. The great feature of the Baptist movement in this early period was the activity of laymen as well as ministers—" Every Baptist a missionary " was the slogan.

The revolution of 1848 in Germany led to the adoption of new constitutions in most of the states, which assured individual liberty of confession and community liberty of worship. Aggressive missionary effort followed; many new fields were entered, new churches were organized everywhere; and financial aid from England and America was most welcome at this juncture. Political reaction in Germany led to new restrictions and various forms of persecution again. The Evangelical Alliance intervened, especially at its meeting in Berlin in 1857, and there was gradual improvement in the status of the Baptist churches, until, in 1875, the Reichstag of the new German Empire empowered Baptist churches to become corporations, with recognized rights and duties. Though there were afterward sometimes annoying " police regulations " in some states of the Empire, no serious persecution was experienced. By July, 1851, 41 churches had been formed, with 3,746 members; and in 1849 a Union of churches in Germany and Denmark, that included four Associations. Since 1855 this has been known as the German Baptist Union.

Oncken's Helpers

Oncken was a great evangelist and organizer. He made missionary tours in Holland, Switzerland, Russia,

the Balkans, Hungary, and wherever he went he left Baptist churches behind him. He made several trips to England to gather funds, and visited the United States in 1853, where he was received with much honor. He died at Zurich in 1884. In all these labors he had the ardent and invaluable assistance of two early converts. One of these was Julius Köbner, of Jewish origin, who formally embraced the Christian faith in 1826 and ten years later was baptized by Oncken. He was the most cultivated among the early Baptists, a poet and a theologian, whose extensive knowledge of the Scriptures was of great service to the movement. His spiritual songs were inspiring and of permanent value. The other aid was G. W. Lehmann, who had been converted through contact with the Mennonites, afterward became acquainted with Oncken and was baptized in 1837, with his wife and four others, who formed the first Baptist church in Berlin, of which he was pastor for many years. He was a man of clear intelligence and power of organization. These three were so exceptionally prominent in the Baptist movement, they were so closely united in labors and so admirably supplemented each other's gifts, that they received the name of the *Kleeblatt,* or clover-leaf.

A younger man was a colaborer of the immortal Three and well deserves a place of honor at their side. Philip W. Bickel was a native of the duchy of Baden and was educated in the classical institute there. He became involved in the unsuccessful revolution of 1848, and in consequence emigrated to the United States, like Carl Schurz and many others who became useful citizens here. He was at that time a printer and an infidel, but was converted and baptized. After service in the Union army during the Civil War, he took a course at the Rochester Theological Seminary, where he was graduated in 1855 and became a missionary pastor in Cincinnati. In 1865

the newly formed German Triennial Conference organized a Publication Society, and appointed Oncken secretary and editor of its publications. In 1878 Bickel was appointed by the A B P S to superintend the publishing business begun many years before in Hamburg by Oncken, which the founder desired to turn over to the German Baptists, to be thenceforth carried on as a denominational enterprise. Here Doctor Bickel did a great work. Under his direction, the business became a distinguished financial success, as well as a great aid to all denominational undertakings, particularly the work of Sunday schools. In addition to his other labors, Bickel became agent of the National Bible Society of Scotland, and had 59 colporters under his direction who succeeded in placing more than 2,000,000 copies of the Bible in the hands of German people. The business was moved to Cassel, where a fine plant was built and paid for, and remains to this day one of the great assets of German Baptists.

The Hamburg Seminary

At first, the German Baptists were shy of ministerial education, in which they were not exceptional; the early Baptist churches of England and America had the same sentiments. And in each case, the causes were alike: in all three countries, Baptists had had an unfortunate experience with educated ministers of the State Churches, who were overeducated and underspiritualized. It was not to their discredit that they reacted somewhat violently from that kind of ministry. But the German leaders were educated men and appreciated the value, the necessity even, of right ministerial training. From 1859 onward they gave informal instruction to promising young men, until formal establishment of a theological school became possible. In 1880 such a school was opened at Hamburg, and later American Baptists assisted in the erection of a

fine building, which was dedicated and made ready for service in 1888. It was enlarged in 1914 and now accommodates 100 students. A four years' course of studies is provided, combining some of what we should call college work with that proper to a theological school. Most of the younger Baptist ministers before the war were graduates of this institution, and it would have been difficult to select from the younger ministry of England or America a more efficient corps of preachers and pastors. But this only partially describes its usefulness, which is far from being limited to Germany. It has trained men from Switzerland, Holland, Poland, Rumania, Estonia, Latvia, Bulgaria, most of whom have returned to their native lands to do valiant service there. American contributions to the institution have been largely in money, but also in educated men. A conspicuous instance is that of Rev. J. G. Fetzer, a graduate of both the German and English departments of the Rochester Theological Seminary, who married a sister of the lamented Walter Rauschenbusch and served many years on the Hamburg faculty until his death in 1909.

Since the War

The rapid advance of German Baptists continued until about 1895, after which there was a gradual slowing down. The revival of the State Churches and the adoption of modern features on a large scale—such as Sunday schools and young people's societies, the holding of prayer-meetings—held many to the Evangelical Lutheran churches who had formerly been attracted by these features to the Baptist churches. The Social Democratic movement, bitterly anti-christian in its propaganda, affected all religious work for the worse. Churches in Denmark, Holland, and Switzerland, formerly connected with the German Union, formed associations and conventions

of their own, and this withdrawal made an apparent diminution of Baptist strength in Germany.

But it was the great war that effected the most serious disintegration. Not only did all forms of religious work suffer necessary interruption during the conflict, but the loss in lives and economic resources that affected the whole nation was fully shared by the Baptist churches. Many pastors were among the dead and disabled: most others were compelled to seek secular employment, for the churches were no longer able to care for them. The occupation of the Ruhr and the complete collapse of German finance in 1924 was the climax of their troubles. Inflation had destroyed capital, made former investments worthless, reduced the great middle class of Germany to distressful poverty, and swept away all endowments. To add to the discouraging conditions, there was in Germany just such an orgy of immorality and pleasure-seeking as we passed through in the post-war period. To be sure there was a brighter side; there was fuller religious liberty than had ever before been known; there was no State Church to be competed with on most unequal terms; and there has been gradual recovery. Complete restoration of German Baptists to their former status seems to depend in large part on the restoration throughout the country of financial and social stability, which is now becoming hopeful.

Before the war, 55 German churches out of 209 had "corporate rights," the rest not having yet availed themselves of this privilege. Thirty churches owned their own property; there were 260 deaconesses in service, the Publishing House was flourishing, and the A F M Board was gradually decreasing appropriations. The Seminary was practically suspended during the conflict, the only students left being interned Swiss, Dutch, and Russians. The mission of German Baptists among the Kameroons of West

Africa was demoralized. These facts will show how much the German Baptists need our sympathy and aid in their efforts at recuperation.

HOLLAND

Country and People

Holland, or as it prefers to call itself, the Kingdom of the Netherlands, has an area of 12,182 square miles and a population of 6,865,314. It will be seen that this is a very densely populated region, 554 to the square mile, as compared with 31 in the United States. With an equal density, we should have 1,900,000,000 people. Since the Reformation, the Netherlands has been a Protestant land, but the Catholic Church is still considerable—it has 1,362 parishes and 2,444,583 adherents. The Dutch Reformed Church has the same number of parishes and 2,826,633 members. Of the rest of the population, 832,164 are set down as " other Protestants."

It is a country of high intelligence, with an admirable system of public schools, supplemented by almost as many private, the latter subsidized by the State when found efficient. There are 160 middle schools maintained by the State, and four Universities, of which Leiden and Utrecht are oldest and best known. The state expends $40,000,000 a year on education, and the towns and communes almost half as much more, to say nothing of the unknown but large sums cost by private schools of all grades.

The social conditions of the Netherlands are advanced —less extremes of wealth and poverty are found than in other European countries and a more general standard of comfort. Social problems have been attacked and are in process of solution. We find juvenile courts and disciplinary institutions for young offenders functioning well. Mendicity and vagabondage are treated as public

offenses and therefore are rare. Social insurance has been established on a moderate scale.

Baptists in Holland

Evidently, such a country is no "missionary field," in the ordinary sense, and no missions in the ordinary sense have been attempted there. A Baptist movement, however, began about 1840, partly indigenous, partly encouraged by propaganda from German Baptist sources. Rev. J. E. Feisser, of the Reformed Church, had a new experience of grace, which made him very dissatisfied with the worldly condition of the State Church, and he tried to purify it. His study of the New Testament led him to doubt the scripturalness of infant baptism, and he began to oppose it. In 1843 he was removed from office on the charge of "refusing to fulfil a part of his duty and causing offense and disorder." Köbner seems to have heard of his case, conferred with him, and ultimately baptized him and six others. On May 15, 1845, they formed a Baptist church, with Feisser as their pastor. Other churches were established at various points within a few years. Their pastors were supplied mainly from Germany, some from Spurgeon's Pastors' College.

Some people in Franeker (N. W. Holland) read a Baptist tract and were convinced by its statement of principles. A preacher trained by Oncken was sent to them, and he organized a church of 40 members. Later four other churches were formed in adjoining towns. There are now 10 churches, with 450 members, and 750 children are in Sunday schools.

A church was established in Amsterdam in 1845 by Feisser and Köbner. It has had many difficulties, is still a small body (not 100 members) and meets in a small hall in a back street, as if ashamed of itself. There is also a church in Groningen (a city of 100,000), formed

in 1880. In 1923 it had grown to 430 members and was the largest Baptist church in Holland.

A Baptist Union was formed in 1881 that has done much to unify and promote the work. It publishes a weekly paper that is a great help. These churches have in late years become interested in foreign missions and are conducting a work on the Congo. Holland Baptists are growing in numbers and influence, but are much handicapped by inadequate buildings. Altogether there are 30 churches, with 2,693 members, and they have 3,200 in the Sunday schools.

SWITZERLAND

Country and People

In modern times Switzerland has become a federated republic of 25 cantons or states, in nineteen of which German is the prevailing language, while in five French is commonly spoken, and in one Italian is the vernacular. All three languages are spoken, more or less, in the larger part of the country. It is strongly Protestant, 2,218,589 professing that faith out of a population of 3,880,320. Though one of the smallest countries in Europe (its area is but 15,976 square miles, about twice the size of New Jersey) and lacking in many physical resources, it is a very thrifty and prosperous people. Education is free and compulsory, and the percentage of illiteracy is small. Seven universities take care of the higher education of its youth, and one of these (Basel) is very ancient, having been founded in 1460. Large parts of the country are adapted to grazing, and the dairy products of Switzerland are famous the world over. In the last fifty years it has become a great manufacturing center, especially of textile goods, for which large factories have been erected in the principal cities. Perhaps no European country is better

known to Americans than this, since it is the Mecca of all summer tourists. It has also become of late a favorite winter resort, especially for people having tubercular troubles.

Baptists in Switzerland

German Baptists would naturally begin missionary operations among people of their own race, speaking a form of their own language. Oncken went to Switzerland in 1847, baptized a few at Hochwart and formed a church. Two years later a church was established at Zurich, and other small congregations were gathered in St. Gall and Thurgau. At first these churches were supplied with pastors from Germany. There had been theoretical religious liberty in Switzerland since the Reformation, but Baptists soon discovered that liberty was only nominal. The Swiss tried to enforce baptism of children of Baptist parents, and on refusal imposed fines and imprisonments. In 1865 the Federal Council tried to grant complete freedom of worship, but a referendum was demanded, and the people reversed their action. In 1874, however, a new constitution was adopted with an article providing for full religious liberty. Since then the growth of Swiss Baptists has been normal, though it can hardly be called rapid, as they report but eight churches, with 1,105 members. This applies only to the German-speaking cantons. The work has extended in late years to the French cantons, where there are now four churches, with 390 members. The church in Zurich has a fine large brick house of worship on a prominent corner, and is well attended.

The German Baptists in Switzerland must be distinguished from the German Baptists of Switzerland. These latter have had a continuous history since the Reformation, and are locally known, not as Baptists, but as *Wieder-*

täuffer, or Anabaptists. There are two sects of them, one practising immersion, the other sprinkling. Together they have been estimated at 35,000 members, but there are no trustworthy statistics. They are strongest in the canton of Berne, where they have had a continuous history since the sixteenth century.

AUSTRIA

The New Austria

A greatly restricted and humbled Austria emerged from the great war. It has now an area of only 32,352 square miles, and a population of 6, 428, 336 in 1920. Primary education is compulsory, and universities at Vienna, Graz, and Innsbrück cap the system. It is largely an agricultural country and produces great cereal crops, as well as roots, but is weak in manufactures. Its present government is a republic, but its political future is doubtful. It is slowly recovering from the economic devastation of the war.

Baptists in Austria

Some Austrian people temporarily resident in Germany were among the converts made by Baptists there, and on returning to their own country became missionaries of the new faith. Oncken made a tour and baptized several in 1847. A Baptist group in Vienna experienced severe persecution. Nominally, Austria granted freedom of worship to all, but "police regulations" construed this to mean toleration of the national churches of other countries. So, a Lutheran or Church of England man was free to worship in Austria, while an American Lutheran or Episcopalian was not. Of course, Baptists, having nowhere a national church, were excluded. As late as 1909, to the author's personal knowledge, Baptists were compelled to meet secretly in some places, while in others

nobody could attend their meetings but by a card of invitation, which must be shown on demand to the police. Complete religious liberty followed the collapse of the old régime, but there was persecution as late as 1917.

The first chapel was dedicated by Baptists at Ternitz, about 50 miles from Vienna, in 1922. Baptists can now do open-air preaching and are having much success with this form of evangelism. Their poverty prevents them from building or acquiring buildings at present; the whole country is practically bankrupt and there is universal suffering. As the country rallies from its economic depression, Baptists will have good opportunities of success.

Effect of Emigration

The progress of the Baptist movement in all the European countries has been much greater than is indicated by statistics. Actuated by poverty at home and attracted by hope of bettering themselves in America, as well as spurred by the persecutions to which they were subject in their native lands, many thousands of foreign Baptists have emigrated and gone to swell the numbers of American Baptists. This has been most marked in the case of German and Swedish Baptists, but is more or less the case with the other countries that we have considered, and of most that we are yet to consider. We have perhaps looked at our relatively small investments of men and money in the European work as foreign missions; it has really been largely home missions.

THE QUIZ

What sort of government has Germany? What are its area and population? Can you give an outline of its recent history? Are these adequate schools? How many are receiving instruction? What did the last religious

census show? What religious system formerly prevailed? Is religion free now? Are there Baptist missions in Germany? What has been its religious condition? Who was the first German Baptist? How did he become one? Was he permitted to preach? Where did he begin his work? Which of our Societies helped him? What caused Baptists to be more favored? Where was the second Baptist church formed? What gave Baptists a new opportunity? Did this condition continue? What happened in 1875? Where did Oncken labor? Was he ever in this country? Who was Köbner, and what did he do? Who was Lehmann? What were these leaders called? Who was Bickel? What was his work in Germany? How did many German Baptists feel about ministerial education? Were they singular? What institution was founded to train their ministers? Has it been successful? Why did Baptist progress slow down? What was the effect of the European war on German Baptists? What can you tell about the general condition of the Netherlands? Has it good schools? Are the social conditions good? Who was the first Dutch Baptist? Did any other Baptists help? Where did the churches get their ministers? Where is the largest Baptist church? How many Baptists are there? What is their chief need? What sort of country is Switzerland? Are its people well educated? What is their religion? What are some of its products? Why is it well known in America? How was the first Baptist church formed? Are there many others? Has there been persecution? Is there now freedom of worship? Are there any other Baptists in Switzerland? How many? What are they called? Do all of them immerse? What is the present condition of Austria? How did Baptists begin there? Were they tolerated? What is the case now? Have they good prospects? Why may we call our European work home missions?

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XVII

EUROPEAN MISSIONS

II. THE SCANDINAVIAN COUNTRIES

SWEDEN

The Field

Sweden was once a great empire; in the time of Gustavus Adolphus it included nearly all the countries about the Baltic. Since then it has shrunk to very moderate size—area 173,075 square miles (little more than our Middle States); population, 5,954,489, about one-third that of the Middle States. Its largest city and capital, Stockholm, has 422,000 people; Göteborg boasts 227,000; the rest are much smaller, but there are 21 towns that range from 10,000 to 58,000. Since the Reformation the Lutheran Church has been established as the religion of the state and people. There are two universities—Upsala (1477) and Lund (1668). Primary education is both compulsory and free, and Sweden has enjoyed a fine school system for generations, so that there is very little illiteracy—fewer than one per cent. of army recruits are found unable to read.

It is an agricultural and mining country. Though only about 10 per cent. of its area is cultivated, less than 10 per cent. of the people are engaged in industries and commerce. Mining is very profitable; large quantities of iron and copper, considerable gold and silver and zinc are produced; considerable coal is also mined. A large part of these mineral products is exported. Sweden is, however, a naturally poor country, and strenuous effort has been required to wrest a living from a frowning nature. Hence

Swedes are a fine race, physically and morally. Hence also as population has pressed hard on means of subsistence, great numbers of them have emigrated, especially to the United States, where they form some of the best elements in our newer population, notably in Minnesota and the Dakotas.

The way was prepared for the Baptist movement in Sweden by Pietism, which influenced all Lutheran communities, and especially the Moravians, who may be regarded as a part of the Pietist movement. A Methodist from England also labored there, from 1830 to 1842, when he was compelled to leave. There was much dissatisfaction with the State Church among the more spiritually-minded. In the provinces of Helsingland and Dalecarlia, little groups met privately in devotional meetings and celebrated the Lord's Supper among themselves, to the great scandal of the Lutheran clergy. A royal edict of 1726 forbade such conventicles on penalty of fine, imprisonment, or banishment. Between 1852 and 1854 more than 600 persons were prosecuted for such offenses. The Baptist movement evidently coincided with a general religious ferment in Sweden.

Baptists in Sweden

There would be no justification for sending American missionaries to such a country, and accordingly Baptists have never sent any. To encourage a Baptist movement of wholly native origin, however, is "something else again," and Baptists have done that. This movement had an origin much like the one in Germany, and like that the story is almost romantic. A Swedish sailor, Captain Gustaf W. Shroeder, was converted and baptized in the Mariner's Mission in New York, November 3, 1844. He met another sailor, F. O. Nilsson, with whom he talked about baptism, and Nilsson also was converted. He be-

came a colporter in Sweden and was baptized by Oncken in 1847. Others followed and the first Baptist church was organized. Nilsson was ordained at Hamburg and became pastor of this church. Bitter persecutions followed, and Nilsson was finally banished, and the church was so harried that it emigrated in a body and settled in Minnesota. Later (1870) another colony was sent out by Shroeder and settled in Maine. Andreas Wiberg, a graduate of the University of Upsala and for a time a Lutheran minister, became Nilsson's successor, was baptized by Oncken in 1852, and was for a time a colporter of the A B P S (1855). A book on baptism had been widely circulated in Sweden in the meantime, and he found about 500 people who held Baptist views. The publication of a weekly paper called *The Evangelist* (1856) proved a great help. By the aid of English Baptists a chapel was built at Stockholm, costing $3,500, large enough to hold a congregation of 1,200, and it was soon filled.

In the meantime a house was built at Göteborg by Captain Shroeder, mainly from his own means; Nilsson had been "pardoned" for his heinous offense of preaching the gospel and permitted to return; he now became pastor of this church. Bishop Björck complained to the authorities about this unauthorized conventicle, and Schroeder and Nilsson were fined $50. This persecution reacted on the Lutherans; the sympathy of people generally was with the Baptists, and gradually persecution died out, though the laws still forbade such meetings. The constitution of Sweden (1809) guaranteed freedom of conscience and exercise of religion, provided the public peace was not disturbed. The King (Oscar I) urged that laws should be conformed to the constitution, but this was only partially done, though the persecuting statutes speedily became a dead letter. Laws in favor of dissen-

ters were at length passed in 1860 and 1873, but offered Baptists slight advantages. Many of them have not formally severed their connection with the national Church, and still have a nominal legal membership in it, while they have organized their own churches—an anomalous state of things that probably cannot be paralleled in any other country.

The Bethel Seminary

The most important thing in the progress of Swedish Baptists was the establishment of their theological school. Two Swedes by birth, Knut O. Broady and John A. Edgren, who had served with credit in our Civil War, became students at the Hamilton Theological Seminary, and after graduation went back to their native land. They opened the Bethel Seminary in Stockholm in October, 1866, with seven students, and it has continued to flourish from that day to this. Most of the Swedish Baptist ministers of the present generation are graduates of this school. In 1883 a fine building was dedicated; toward its erection considerable help was given by American Baptists. Doctor Broady continued to be president of the seminary and an efficient teacher as well for forty years, until his death in 1922 at the age of 90.

In 1867 there were general revivals, and large numbers were converted. The year 1884 was another time of ingathering. In July, 1923, the Swedish Baptists celebrated their 75th anniversary, and there were then 680 churches, and 1,118 preachers; and though more than 30,000 had emigrated to the United States there were 60,000 of them left to rejoice over what God had wrought. The last World Alliance of Baptists was held in 1923 in Stockholm and was a memorable occasion. There was a registration of 2,326 delegates and visitors, of whom over 500 were from the United States. Such a gathering both

expressed and intensified the unity of Baptists throughout the world, as they realized the greatness of the brotherhood that was theirs, and gave new emphasis to their predominant interest in proclaiming the gospel to all men. It was a demonstration to impress the whole of Sweden and to give the Baptist churches there a new standing among their own people.

The Swedish Baptists have been a missionary people from the beginning. Through the influence of Wiberg they formed the Swedish Missionary Society, and at their Jubilee they had 165 missionaries under appointment. Next to the Moravians, they probably have the largest number in proportion to membership engaged in mission work of any Christian body. An independent organization, known as the Orebro Mission Society, was formed in 1892, and in 1908 founded a school that has trained some 299 men for missionary and pastoral service. The Society now maintains 60 workers. A Swedish Baptist Union and a Baptist Women's League, are additional bonds of union among them. Perhaps the decade from 1876 to 1886 was the period of largest growth, following the repeal of the Conventicle Act in 1873. The more liberal policy of the state toward Dissenters now permits Baptist students to study in the state normal schools and to be appointed teachers in state schools.

It should be added that the B M S has carried on work in Sweden since about 1834. This has extended to Norway also, and in the two countries they have eight principal stations, with 13 substations.

NORWAY

Country and People

Norway's area is 124,964 square miles, about the same as New England, and its population is 2,649,775. Once

it was part of the Swedish empire, then became a twin kingdom, with a single king. Since 1905 it has been an entirely separate kingdom with its own ruler, Haakon VII. The country is largely mountainous, with agriculture practicable only in the valleys. Of the entire area 74 per cent. is unproductive. Oats, barley, rye, and potatoes are the chief crops. Forestry and fisheries are among the chief sources of wealth; mines and minerals come next. Norway lacks coal but has immense undeveloped water-power. It exports paper-pulp, chemicals, oils, and soap.

Baptists in Norway

Missionaries from Sweden began work in 1857, and a church was organized the following year. Rev. F. K. Rymder, a converted Danish sailor, baptized in the United States, began a Baptist church in 1860 at Porsgrund, with seven members. Before this a Lutheran pastor had started an "Apostolic Free Church" that adopted baptism of believers, but it never took the Baptist name and was later dissolved. Nilsson preached more or less widely in Norway; churches sprang up in various places. An Association was formed in 1872, and a Conference or Union in 1877. English as well as American Baptists gave help. A college was established at Cristiana, 1910. Now there are three Associations and about 4,000 members.

The reason for this smaller growth is not coldness of Norwegians to Baptist ideas, but the great emigration of converts to the United States. From 1872 to 1878 the net gain was only 70 members, though several hundred had been converted and baptized. There was persecution at first, as in Sweden, but less bitter; and now Baptists enjoy entire liberty. Their future prospects are very encouraging.

DENMARK

A Progressive People

Denmark is about equal in area to Massachusetts and Connecticut, having 16,604 square miles, and a population of 3,267,831, according to the census of 1921. As Massachusetts and Connecticut have 5,000,000, it is not a very densely populated land, about 195 to the square mile. The Danes are of old Scandinavian stock; those who invaded England were dark-haired, but the modern typical Dane is blue-eyed, blond-haired, and of fair complexion. They are the most intelligent peasantry in Europe, and the percentage of illiteracy is very small. The educational system is the best in the world; primary education has been free and compulsory since 1814, but the distinguishing feature of Danish education is the provision for secondary instruction. Nowhere else is there so great a variety of these Folk Schools, as these institutions are called, with industrial and agricultural schools predominating, and in no other country do so large a proportion of youth complete the elementary grades and go on to the advanced schools. One secret of proficiency may be that Danish schools are in session 246 days of the year, as compared to the average of 168 days in the United States. Agriculture is made a science in Denmark, and small-scale, intensive farming is its great feature. The country is low and flat, like Holland; the soil was originally not very fertile, and while there is much rain there are few rivers. As there are not many large towns, Denmark may be called a rural state.

The people have gone further than any other nation in solving difficult modern social problems; and while Denmark is in form of government a kingdom, it is more truly democratic than any country of Europe, with the doubtful exception of Switzerland. Dairying is one of

the largest and most profitable industries, and the great cooperative enterprises of modern Denmark began with this industry. It was so successful that the cooperative principle was extended to other agencies, and a unique civilization is far along in the process of development. Denmark is socialistic without formal socialism. Wealth is cooperatively produced and shared, and in consequence has become more widely distributed, with corresponding reduction of poverty. Taxes are based on wealth and opportunity rather than on thrift and consumption, and large fortunes do not exist, but there is wide-spread comfort. All this has come about subsequent to the beginning of Baptists in Denmark, but it should be in many ways favorable to their advance.

Baptists in Denmark

From 1800 on there was a marked reaction among the Danes against Lutheran formalism, especially strong in the province of Jutland. Köbner made evangelistic tours in 1839, and he and Oncken baptized eleven converts to form the first Baptist church in the country. Persecution began at once, yet in spite of it the movement grew. In 1840 Köbner and Oncken baptized ten others. In 1849 a liberal constitution was adopted that gave religious liberty. There were at this time six churches with about 400 members. The chief handicap from this time onward was the lack of trained ministers. Köbner himself undertook the pastorate of the church at Copenhagen, the capital city, which by 1883 had grown to 400 members. A house of worship was dedicated there in 1867. Annual Conferences of the Danish churches began as early as 1865 and grew into the Danish Baptist Union. The Swedish department of the Theological Seminary then located at Morgan Park, Ill., supplied some of the pastors of these churches, and the A B M U gave some financial

aid. The Danish Baptists reported 5,438 members in 1924, and are practically self-supporting.

Several important enterprises have been undertaken in recent years. One of these was the establishment of a People's College in 1899, to which a theological department was added in 1918, so that a trained ministry is now provided. An efficient work among the young people has developed since the beginning of this century, and the issue of a *Baptist Weekly* since 1901 has done much to promote unity and efficiency. A foreign missionary work has also been undertaken, and the Danish Baptists now have three missionaries in Congoland, and at latest accounts were sending a fourth.

FINLAND

The Background

Finland is not, properly speaking, a Scandinavian country, though many Swedish people live in it, and its closest affiliations have been with Sweden. In the Reformation period Finland belonged to Sweden, and was a part of that ambitious project of Gustavus Adolphus to found a vast Swedish empire that should make the Baltic a great Swedish lake. Later Russia conquered Finland and made it a part of its vast empire, politically known as a grand duchy, with a constitution of its own. For several generations, Finland might have been described as "Russia's Ireland," and the fact that its frontier was only about thirty miles from Petersburg made the political problem much more acute than in the case of Ireland. It achieved its independence as a result of the late war, and adopted a republican constitution in 1919.

Finland has an area of 132,510 miles and a population of 3,366,507 (1921). Its people speak a language of the same family as Magyar and Turkish, neither Slav nor

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any other Indo-European tongue, but Mongolian. The "Kalevala," from which Longfellow borrowed much of the material for his "Hiawatha," has been translated into English; and this epic, or rather collection of folk-songs, has done much to make the spirit of the Finns intelligible to us.

Finland is a country of lakes, beyond all others in Europe—more than 10 per cent. of its surface is covered by water. It has great forests of pine, and the lumber industry is one of great importance. Only 10 per cent. of the total area is cultivated, yet hitherto it could only be described as an agricultural country. Still its chief products are cereals, especially barley and oats, and potatoes. In late years manufactures have been increasing; and factories for the production of articles in iron and leather, as well as textiles, are springing up. The paper industry is also very important, the vast forests furnishing pulp in abundance. The climate is comparatively warm for the high latitude, and agriculture may be expected to increase, as well as manufactures. Like Denmark, this is becoming a great cooperative country, especially in its large dairy industry.

Travelers invariably note a great difference between Finland and Russia; the change is noticeable the moment they pass the frontier. On the Russian side you drink weak tea out of glasses; on the Finnish side you drink coffee out of cups. The difference is symptomatic of many things. On the Russian side is dirt and neglect; on the Finnish side a shining cleanliness and cheerful courtesy. Out of a hard, bare land, where only a thrifty, industrious people could make even a scant living, the Finns have built up a civilization comparing favorably with the best in Europe. Helsingfors, the capital, is described by all travelers as a beautiful city, a model of cleanliness and good building. It has no slums. Busi-

ness that takes hours for transaction in Russia is done here in a few minutes. Finland was the first country in Europe to give the suffrage to women, making 24 the voting age. The country has an excellent educational system, capped by a university at Helsingfors since 1827.

Baptists in Finland

Finland is a Lutheran country, but complete toleration prevails there. As already mentioned, many Swedes are found, and the work of Baptists began among them, through tours of preachers from Sweden. No church was formed until 1869, and the first members of this first church were all Swedes. A sailor named Hericksson, who had been baptized in the United States, began to preach to Finns in 1866. E. Lundberg, whom he baptized, became his successor. A Finnish Baptist Conference was formed in 1905 and by 1918 Finnish churches had increased to 25. The war broke them up; seven churches disappeared and several hundred members vanished; there were, however, no persecutions. Before 1921 the A B F M S had made appropriations for this work; now English Baptists have become responsible for its aid. The Baptists of Helsingfors have a fine church edifice in a prominent location, and there are excellent prospects of growth now opening.

THE QUIZ

How large is modern Sweden? Was it ever a larger country? What is its religion? Has it good schools? Is there much illiteracy? What is the chief source of wealth? Why have Swedes emigrated? Was there any preparation for the Baptist movement? What is the difference between a Baptist mission and a Baptist movement? Who began the Baptist movement in Sweden?

Can you name two other early leaders? What part did they take in the movement? Where were the first church buildings erected and by whom? Were Baptists persecuted? Have they liberty now? Who founded their Seminary? Where? How many Baptists in Sweden now? What was the effect of the Baptist World Alliance? Are Swedish Baptists missionary? What sort of country is Norway? How did Baptists begin there? Why has growth been slow? What is the population of Denmark? What sort of people are the Danes? Well educated? What are the country's resources? Is it a democratic country? What are its striking features? How did Baptist begin there? Are they well organized? How many are there? What are they doing for education? For missions? Why do we class Finland with Scandinavian nations? What is the government? What races are its people most like? What are its resources? How does it differ from Russia? What is the capital? Has it good schools? Who were the first Baptists? Are there Finnish Baptists now? What are the prospects for the future?

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XVIII

EUROPEAN MISSIONS

III. RUSSIA AND HER FORMER PROVINCES

The Old Russia and the New

In no European country did the great war work so complete a transformation as in Russia. Before the war, a despotic Tsar, a profligate aristocracy and a corrupt bureaucracy ruled Russia. In the midst of the conflict, the old order disintegrated; the Tsar lost his crown and life, together with all his family. An attempt to establish a constitutional republic failed and a "despotism of the proletariat" took its place. The workers are the rulers, organized by groups, each with its "soviet" or council. These local soviets elect representatives to larger district soviets; and these again elect representatives to form a central Soviet, which is the real ruling power of the new Russia, exercising all functions of government—legislative, executive, and judicial. The entire system is described as socialistic or communistic, and constitutes the greatest experiment yet attempted in national cooperation in production and distribution of wealth. The attempt has deliberately been made to abolish, not only aristocracy, but also a middle class, and to reduce the entire population of Russia to a single class of workers, partly on the soil, partly in industrial enterprises. Merchants and bankers are special objects of hostility; the professions are strictly limited in numbers and functions.

So much in general terms. Politically the old Russia has been split into four Soviet Republics, known as

Russia, Ukraine, White Russia, and the Transcaucasian Federation. A Treaty of Union between these was made in Moscow in December, 1922. Finland, Poland, Estonia, Latvia, and Lithuania have been recognized as separate states. Freedom of conscience was guaranteed by the Constitution of 1918 (revised in 1919 and 1922). An all-Russian Congress of soviets elects the Central Executive Committee, commonly called the Soviet. The total area of the Soviet Union is now 8,166,130 square miles, and the population is 131,546,045. Siberia is separately organized, and has 12 provinces, with an area of 4,863,160 square miles and a population of 11,069,550.

The Soviet and Religion

Before the war Russia was dominated by the Greek Catholic Church, at the head of which was a Holy Synod. The members of this body were appointed by the Tsar, who was its real head. He was as much a Pope in fact, though not in name, as any Bishop of Rome: the last word was his, if he cared to speak it, on any question of organization, administration, or doctrine. The revolution swept all this out of existence. Though the Soviet Government theoretically granted religious liberty, many of its members were fanatically anti-Christian, avowed atheists or agnostics, and the former national Church for a time experienced severe persecution. There was some plausible ground for its treatment, in the charge that its prelates did not accept the revolution and were secretly conspiring for the restoration of the old order. During the last two years there has been some modification of this attitude of the Soviet. The Church has been permitted to reorganize the Holy Synod and to resume many of its activities. Archbishop Tihon was arrested and charged with treasonable opposition to the Soviet Government, found guilty, and was in danger of death, but

was finally sentenced to imprisonment instead, and after a time released on promise not to oppose the civil power. There was a schism in the Church in consequence of its first attitude of opposition, those who adhered to the Soviet calling themselves the "Living Church." After his release, Archbishop Tihon endeavored to heal this breach and restore the unity of the Church, but up to this time his plan has not been successful. The Soviet Government seems, as it feels itself more secure, to be pursuing a more liberal policy toward all religious bodies, and there are now prospects of complete religious liberty.

No special privileges can be expected under the present régime. Ministers of all faiths are heavily taxed, like all members of "professions." This is part of the Soviet policy to discourage professions and reduce their numbers to the lowest possible limits. Able-bodied young men are required to do military service, against which many have conscientious objections. On this ground and other charges, some Baptist ministers were arrested in 1924, but released after a brief detention. It seems evident from all information that can be gathered that Russian Baptists have suffered much for lack of an educated ministry, that they have adopted a too literal interpretation of the Scriptures in many cases, and are in danger of becoming fanatical. It must also be kept in mind that there has been a vast amount of hostile propaganda against the Soviet Government, and that many things have been attributed to it of which it was guiltless, like the socialization of women. It is the only government in the world set up by workers in the interest of workers, and is engaged in an experiment to

> suppress all exploitation of man by man, to abolish all parasitic elements in society, to abolish secret treaties, to make a complete education free to all, and to establish the ultimate equality of all citizens, regardless of race and nationality.

These are certainly high ideals, and American Christians, Baptists especially, ought to observe sympathetically the attempt to reduce them to practise.

Baptists in Russia

A Baptist movement began and made as much progress as could be expected, under the old régime. German Baptists entered Russia from 1840 onward, at first confining their efforts to German-speaking people, of whom there were many in that country. The first baptisms were in South Russia, in 1858. Churches began to be organized and progress was made with considerable rapidity, considering the obstacles in their way. Churches were often so persecuted as to be virtually broken up; pastors were exiled to Siberia in many cases. However, six Associations had been formed before the war, and a general Union of Baptists in Russia, which was estimated to have over 100,000 church-members connected with it. The war was a great disintegrator, but the organizations were kept intact, and there have since been welcome signs of revival.

Another like movement was of indigenous origin, that of the Stundists. They are often called "German Baptists," and as they practise immersion the likeness is apparent; but in their general principles they are more akin to the Friends. An almost illiterate Russian named Raboschapka was converted about 1848, and began to preach the gospel as he understood it and distribute copies of the Scriptures. He and his followers experienced bitter persecution on the part of Church and State, but continued to increase marvelously.

Vital religion in Russia depends for its progress largely on the reception of the message of Baptists. Wild rumors have been circulated since the war of the great progress they are making, especially in the northern region, in and

about Petersburg or Leningrad, as it is now called. An Evangelical Union that existed before the war and was practically Baptist in doctrine and practise, is reported to have united with the All-Russian Baptist Union, and a Soviet official is said to have estimated the number of those connected with this body at 3,000,000. Trustworthy facts about the Baptist situation in Russia are hard to obtain—many are opposed to all enumeration, on account of David's sin in numbering the people—but even with large discount of these figures it seems evident that encouraging progress is making. The Soviet has softened in its opposition to all religious bodies, and in 1925 granted a charter to a Baptist theological school in Leningrad and in 1926 chartered another in Moscow. With these two schools to train a native ministry, the solid progress of Baptists in Russia will be assured. As yet, the Soviet prohibits all organized religious teaching of children, who must receive all their education in the secularized public schools, so that Sunday schools cannot be lawfully maintained by Russian Baptists. This is a serious obstacle to their progress. It has also been recently reported that the Soviet has voted to permit the printing of the Bible at the Government presses in Moscow, and the American Bible Society will pay the cost of making new plates for this edition, so that copies may be put on sale at low price. A normal state of religion seems certain to come about gradually in this country, so disturbed by war and revolution.

Future Prospects

Some favoring conditions for Baptist progress are discoverable. The first is a greater tendency to unity among those who are substantially agreed. As already mentioned, the "Evangelical Christians," estimated to number at least 400,000, with between 3,000 and 4,000

churches, have united with the Russian Baptists, just about doubling their numbers. Other religious bodies have lately shown unexpected good-will. Some Baptist churches, with no places of worship of their own, have been invited by Orthodox and Lutherans to use their church buildings for worship. In part this new attitude has been caused by poverty rather than increased tolerance, the former congregations being no longer able to keep up their churches by themselves. The Government is said to have given to Baptists the use of certain churches otherwise unused. On the other hand, all church property is heavily taxed by the Soviet and other expenses are imposed, with the probable intention to make religious meetings difficult or impossible.

Much was done to soften the Soviet opposition to religion in general, and to predispose them to Baptists in particular, by the relief-work in Russia and the adjoining regions after the war. Dr. J. H. Rushbrooke, an English Baptist, was appointed general commissioner for Europe. An arduous task was being accomplished passing well, at no little personal sacrifice and often risk. It was the greatest united effort that Baptists ever undertook, contributions being sent by Baptist churches and individuals from all over the world. In the relief-work, politics, race, and creed were utterly disregarded, nothing was considered but need—though of course relief of our fellow Baptists was properly regarded as the first obligation. Nearly a million dollars, in money and goods, was contributed and expended. There was just then a terrible famine in the Volga Valley, where 4,000,000 people died of starvation and induced diseases. The principal relief-work here was done by our Government and people, under direction of Herbert Hoover, but Baptists under Rushbrooke cooperated heartily and effectively. Thousands of Russians are alive today who would have been dead but

for our ministrations. Two " ships of fellowship " were sent from this country, bearing large stocks of food and clothing. In addition to relief of the actually starving, a feature of this work was aid extended to students, many of whom must otherwise have left schools and universities. And in some regions, notably Poland, loans were made to farmers, by which they were enabled to replenish, rebuild, and retill. As far as possible all this relief-work was done in cooperation with local organizations, wherever such existed and were functioning.

Estonia

Recognized as an independent nation in 1921, with a republican constitution, Estonia has an area of 16,955 square miles and a population of 1,109,479 (1921). It has no state religion, but five-sixths of the people are Lutherans. Education is free and compulsory, and the university of Dorpat has long had a European fame. It is a moderately fertile agricultural country, about the size of Massachusetts, and is sometimes called the " Potato Republic," from the large crops of that edible grown. Potatoes are not an exclusive crop, however; considerable quantities of cereals are produced, and unfortunately much alcohol distilled from the surplus crops.

The Estonians are said to be a people of rather heavy Mongolian features and are in origin akin to Finns and Magyars. Their social condition before the war was bad; the land was in the possession of nobles and wealthy owners; the people were largely peasants, hardly above the status of serfs. Even the capital, Reval, is a city of crooked, rough cobblestone streets, and the houses are massive rather than beautiful. In such a people culture was confined to the few among them and reached no great height; little was achieved in either literature or art. Since the war a reconstruction of the social order has been

going rapidly on. The "robber barons" were dispossessed by law in 1919, the great estates have been broken up, universal suffrage on equal terms for men and women has been adopted, the forests have been taken over by the state, and other sweeping changes are bringing about new conditions.

Though Estonia is far enough north to make the winter climate severe, travelers say that the spring is magical and the summers incredibly soft, bright, and beautiful. "Women go at one jump from furs and goloshes to airy summer dresses."

A native evangelical movement began about 1877; the new groups rejected infant baptism and formed new churches by sprinkling. Then they learned about immersion and applied to the German Baptists, who immersed nine (1884) and on the following day 15 more. A riot followed. The war brought more persecution at first, but the Russian revolution secured to the country independence and to the Baptists religious liberty. Those who had been banished returned from Siberia; a thousand converts were won in 1922. Financial help has been given by English and American Baptists. The theological seminary opened at Kegel in 1922, of which Rev. Adam Podin is president, had 17 students in 1924. Where the graduates of this school are taking hold of the work especially gratifying progress is making.

The Estonian Baptists have more than doubled in numbers since 1910 and now have 38 churches, 5,385 members, 50 Sunday schools, and an enrolment of 2,770 children. They have already sent out two foreign missionaries.

Latvia

This new republic is situated around the gulf of Riga, has an area of about 25,000 square miles and a population

of 1,850,622 (1922), of whom 58 per cent. are Protestant and 23 per cent. Roman Catholic. There is no State Church, and education is progressing. The Letts have long been a subject race—Swedes, Poles, and Russians have alternately dominated them. They are non-Slav, but Indo-Europeans, in that respect differing from their neighbors, the Estonians. They are a more vivacious, idealistic people than the latter. Riga, the capital city, is a big cosmopolitan town, of more than 500,000 people, and before the war was Russia's principal seaport. During the war all trade stopped, and the population shrank to 210,000, but the city is fast recovering its former prosperity. Latvia has a land problem and a land policy similar to that of Estonia. In both countries, while there has been nominal "compensation" of dispossessed landowners, the change has in many cases amounted to practical confiscation.

Baptists began in Latvia with the baptism of Jacobsohn in 1855. Oncken and other German preachers evangelized the country; converts then made were mostly Germans. In 1861, 72 were baptized at one time, and this gave a new impulse to the movement. A petition to the Tsar in 1862 obtained relaxation of persecutions, and in 1879 Baptists were recognized as "religious communities." The war interrupted the work; pastors were driven out or exiled to Siberia. Progress revived after the armistice and American relief-work helped much. In 1921 there were 1,307 baptisms, and the total membership rose to 9,000. They have a Baptist Union, which they hope soon to incorporate under the laws of the Republic; and a theological seminary with a graduating class of 15 in 1925. Full religious freedom is enjoyed by Baptists in Latvia now, and with a trained ministry the churches ought to make substantial gain. Their growth has been retarded by heavy emigration, and their net gain in

the past four years has been less than might have been anticipated.

Lithuania

Formerly a grand duchy of Russia, Lithuania became an independent republic in 1922. Freedom of conscience is guaranteed by the constitution. It has an area of 59,633 square miles and a population of 2,293,100 (1922). Three-fourths of its people are Roman Catholics. Lithuania is a socially undeveloped, agricultural country, with a small coast-line, crowded in between Russia and Germany. It was an ancient part of Poland and fell to Russia at the partition of that kingdom in the eighteenth century. It was more completely Russified than Poland ever was. It has land and other social problems similar to those of the neighboring states, and has made less advance toward their settlement.

During the Reformation period practically all the Lithuanian people became Protestants and to that movement they owe their culture, such as they have. By aid of the Jesuits, the Roman Church recovered its ascendency. At one time Russia forbade all printing and deprived the people of all literature for forty years. The present status of the people, intellectually and spiritually, may be accurately inferred from these facts.

The German and Lettish churches, in the few years they have been able to work in this land, have made little apparent impression on the mass of ignorance and superstition. In 1922 Rev. T. Gerikas began to work among them. Homes have been opened for meetings, circles have been formed for Bible study, and Bibles, Testaments, and other Christian literature have been freely distributed. The Government does not interfere and the press is favorably disposed. An Association including all the churches has been formed, though some are still af-

filiated with the Latvian Baptist Union and others with the German Baptist Unions. The gospel is making progress, though the number of baptisms is yet small. Nine churches are reported, with just over 1,000 members.

Poland

Those of us who, as schoolboys, declaimed " And Freedom shrieked when Kosiusko fell," have naturally been much interested in the recreation of Poland as a nation, though the ancient kingdom has been replaced by a modern republic. Poland fell a victim to its greedy neighbors largely because of its own internal dissensions and incapacity for self-government and self-protection. It is not displaying any marked improvement; other nations cannot be expected to guarantee its independence indefinitely, and its future appears decidedly dubious.

A recent attempt has been made under the leadership of General Pilsudski to control the civil power by the military. The president and cabinet in office were removed by him, but he refused to accept the presidency and had another elected. The military power, however, seems to be in control. It is alleged that this revolutionary action was really in the interest of democracy, that the government overthrown was controlled by the large landowners and the clergy. The workingmen, the farmers, and the intelligentsia are said to be backing the General and the army. If this truly represents the case, the revolution was more social and moral than political, and may turn out to the lasting good of Poland. Bureaucracy and corruption are to be cleared away, strict economy is to be established, the budget will be balanced, and Poland is to be made a stabilized and happy country—such is said to be the program of the revolution.

As now constituted, Poland has an area of 146,821 square miles and a population of 27,092,025, quite enough

for the establishment of a strong European state. The people are mostly Roman Catholic, but there is a strong Jewish element. Religious liberty is constitutional; elementary instruction free and compulsory. Six universities give ample facilities for the highest training of youth. It is an agricultural country, great crops of cereals, potatoes, and sugar-beets being grown.

Baptists in Poland

German Baptists have made efforts to evangelize Poland, but with little success. There has been and is too much race hostility for that enterprise to succeed. The Prussian policy of Germanizing Poland, pursued relentlessly for two generations before the war, aroused a bitterness of resistance that will bear fruit for a long time to come. Such churches as were formed before the war were composed mainly of Germans, who have now returned to their own country. In 1900, of 4,162 Baptists only 200 were Slavs. In addition to this, while the constitution assures religious liberty, and another provision declares invalid all laws contrary to the constitution, there is much persecution by the police, with law or without. This is especially in the district around Lemberg, formerly a part of Austria; an old, imperial bureaucracy is a "hang over" here from the old Austrian régime and does not appear to have learned the meaning of the new order.

The churches were devastated by the war and practically all activity ceased. While the Tsar's government endured, some ministers were banished to Siberia. A new Baptist movement has begun since the war, more distinctively Polish, with a native ministry. A sample case is the church in Rakowles, a small village in what was Russian territory before the war, and that suffered greatly during the conflict. The people are still living in dugouts and other improvised shelters. Here John Sues, who was

formerly a worker in the Russian Baptist mission of Buffalo, has gathered a scattered church, or rather several churches in that region, and has baptized over 400 into the fellowship. Some walk many miles to attend these meetings.

The largest church is in Lodz, with over 500 members. A Czech church was formed in 1872, and has continued until now, at its last report numbering 219 members. Polish churches have been established since the war in Warsaw, Lemberg, and other places. In the latter city the Roman Catholic priests have succeeded in stirring up continued opposition, that sometimes becomes violent. Four Baptist preachers were arrested on trivial pretexts in 1922; the police have interfered with meetings several times; on three occasions Bibles and other literature were seized; four times Baptist meetings were attacked by drunken mobs. Statistics apparently show that Baptists have increased in Poland more than threefold since the war, but these figures are partly illusory; no small part of the apparent increase is due to enlargement of Polish territory and the consequent transfer of Baptist churches and members. It is sometimes necessary to distinguish between real increase and denominational bookkeeping.

As there are still many Baptist churches in Poland of German-speaking people, though most of them were born in Poland of German parents, they have a Union of their own, in which 33 churches are represented, with 144 preaching-places and 7,355 members. These churches had before the war an orphans' home, an old people's home, and a deaconesses' work. There is also a Slav Baptist Union, representing 90 churches and nearly 9,000 members. Over 1,000 were baptized in 1924. In Lodz is the Kompas Publishing House, organized by business men in 1920, one of the largest Baptist concerns of the kind in Europe. It issues Bibles and tracts in Polish,

German, Bohemian, Russian, Ukrainian, and Yiddish, and is broadcasting them widely. In 1922 it distributed 938 Testaments, 362 Bibles, and 289,507 books and tracts. No other evangelical publishing-house at present exists in Poland. It is not proving an easy task to harmonize the diverse interests among the Baptists of Poland—there are at least six different races found there—but on the whole satisfactory progress is making. They now have corporate rights and have organized a missionary society. Among recent forward steps should be named the fine Peabody-Montgomery hospital established at Lodz, and a Deaconess House in the same city, both due to the intelligent liberality of the W A B F M.

Ukraine

This region, including what has long been called Little Russia, in which the cities of Kiev and Odessa are situated, was proclaimed an independent Soviet Republic in 1917, and a provisional government was set up in December, 1918. Its area is 174,510 square miles, larger than the State of California, and its population 26,000,000. Education is conducted in two groups or stages: primary, seven years, and secondary, in several divisions. Chief recognition is given to industry and agriculture, and technical schools are furnished for instruction that will make producers. Other schools called Institutes train organizers. Schools of pedagogy, medicine, and art are also provided on a much smaller scale. There are no universities. The great mass of the people belong to the Ukranian Orthodox Church, similar to that of Russia, commonly called the Greek Church. Religious liberty is, however, supposed to be granted to all.

It was in this region that German Baptists began to do missionary work at an early period in their history, and in spite of opposition and persecution many churches were

formed here. In what condition they are since the war, and what prospects they have for the future, nobody can at present say with any authority. All that can be said with confidence is that this is a promising field for future Baptist effort.

The following comparative figures regarding this group of countries will probably be found interesting:

	1921	*1925*
Baptists in Poland	3,229	11,315
Baptists in Estonia	3,700	5,485
Baptists in Latvia	8,572	9,243
Baptists in Czechoslovakia	1,500	2,825

THE QUIZ

How did the war change Russia? What is a soviet? What is the object of the Soviet Government? How many Russian Republics are there? Is there freedom of conscience? How about Siberia? What is the religion of most Russians? How is the Church treated by the Soviet? How are ministers treated? Should we suspend judgment about the Soviet? How did Baptists begin in Russia? Are they organized? Who are the Stundists? Are Baptists making progress? What is the recent attitude of the Soviet? Are Sunday schools permitted? Is the Bible circulated? What are some favoring circumstances? How did relief-work affect the situation? What do you know about Estonia? Can you describe the people? Has the war made much change? What is said of the climate? How did Baptists begin there? Have they a theological school? How fast are they growing? Where is Latvia? What is its captial? To what great family do Latvians belong? How did the war affect Latvia? Are Baptists growing there? What has retarded them? What government has Lithuania?

Where is it? How large is it? What is its chief source of wealth? Are the people well educated? How are Baptists progressing? What brought about the "partition of Poland"? Are the people showing political capacity? What sort of government have they? What is the significance of the Pilsudski revolution? How large is the new Poland? What is the prevailing religion? What provision is there for education? Who first evangelized Poland? Why is the task difficult for them? Is there religious liberty? What are Baptists doing since the war? How fast are they growing? Why are there two Unions? What can you say of the "Kompas" business? Are there some marks of progress? Where is the Ukraine Republic? What is its size? Can you describe its educational system? Do you know any other like it? Is religious liberty permitted? Who first evangelized this region? What is the present condition of Baptists there? How are Baptists getting on in all these regions?

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XIX

EUROPEAN MISSIONS

IV. SOUTHEASTERN EUROPE

CZECHOSLOVAKIA

The Nation

A new democratic republic was the result of the great war, of which the ancient kingdom of Bohemia was the nucleus, while to it were added by the treaty of Versailles the former Austrian provinces of Moravia, Silesia, and Slovakia. Its area is 54,241 square miles, a little smaller than Illinois, and the census of 1921 returned a population of 13,610,405, about twice that of Illinois. It is a unified republic, not a federated, the old Diets of the various sections having been abolished by the new constitution of 1920. Executive power is vested in a President, who is elected by the National Assembly of both houses of Parliament, and serves for seven years. The first President, T. G. Masaryk, was for some years a resident of the United States and is familiar with the principles and practises of our Government. He has made an admirable executive and under his administration the people have made great progress in self-government. The legislative power is vested in a Parliament of two houses, a Chamber of Deputies and a Senate. Bills may originate in either house, except the budget and army bills, which must originate in the Deputies. There is an excellent bill of rights in the constitution, one main object of which is to secure the rights of racial and religious minorities. The great majority of the people are Roman Catholics, though in Ruthenia and Slovakia there are many ad-

herents of the Greek Church, but there is absolute freedom of religion. Of the population, nearly 8,000,000 are Slavs, and over 3,000,000 Germans, with minorities of several other races, including Jews.

The new Republic has had many problems to solve and at times has been sailing in troubled waters. The most serious political problem has been racial in origin—the demand of the strong German minority for a larger share in government, which they believed was too much in the hands of Slavs. While President Masaryk represents the interests of the producers of the country, the German leaders have identified themselves with the wealthy class and the captains of industry. They began an agitation for incorporation into Germany and encouraged a reactionary movement that they called Fascism. The removal of General Gayda from command of the army was a severe check to this movement, and an attempt has been made to satisfy the reasonable claims of the German population by giving them two portfolios in the Cabinet. If its internal problems can be solved, Czechoslovakia is potentially the strongest country in South-central Europe. It excels in size and resources any of its immediate neighbors and rivals.

Social and Economic Conditions

A literary revival among the Czechs began soon after the French Revolution and has had remarkable results. Bohemia, to use its ancient name, is one of the most intelligent and progressive parts of Europe. Education is compulsory and free between the ages of six and fourteen. Four universities complete the system, of which Prag is ancient (1348) and famous. As a whole it is an agricultural country, but manufactures are well advanced in Bohemia. Large crops of cereals and potatoes are produced, as well as sugar-beets. Much of Bo-

hemia is mountainous and heavily wooded, besides being rich in minerals. The population is increasing, though checked by war and emigration, and Bohemia and Silesia are already densely populated. The census shows that 4,975,085 are engaged in agriculture, 4,536,998 in manufactures, and 1,408,311 in commerce. Cooperation is rapidly developing among the farmers since the war, and flourishing agricultural and forestry schools are conducted by the state. Forestry has been made a government enterprise, and there is abundance of valuable lumber now produced for export.

Large estates are common; before the war most of the land was owned by 151 persons, in ranches averaging 24,000 acres. These great estates comprised 27.7 per cent. of the total area of the country and the owners were protected in their holdings by a law of entail. Gradually they were swallowing up the small holdings, and the peasant-farmer was fast disappearing. There was some economic gain in this—better buildings and more agricultural machinery are practicable on a large estate—but great social loss.

This state of affairs had prevailed since the Thirty Years' War and was at the bottom of the large emigration of Czechs before the war. Only 703,577 out of the total population owned small plots of land, and their united holdings were less than 14 per cent. of the total area. This social condition called loudly for remedy, and one of the first attempts of the new republic was in the direction of land reform. A law of 1919 placed all estates over 370 acres under Government control; the owner cannot sell without the approval of the Land Office, which may transfer land to new owners on payment of proper compensation. In this way, new social conditions will be gradually brought about without injustice to any. Considerable progress toward socialization has already

been made. Railways are partly owned by the state and almost wholly operated by it; telegraphs and telephones are part of the postal service. Much social welfare legislation has been attempted, and there is an advanced policy in dealing with poverty and crime. The State promotes housing, in part finances building operations and protects tenants.

Ever since his death, John Hus has been a national hero in Bohemia. On July 6, 1915, a monument to Hus in front of the Town Hall in Prag was unveiled, with appropriate ceremonies, and in 1925 there was a great celebration of the four-hundredth anniversary of his martyrdom. President Masaryk and other officials were present. This gave great offense to the Roman Catholic dignitaries, and the Pope's legate ostentatiously left the city as a protest against the proceedings. The next day the people of Prag took their turn at protesting, and the streets were crowded by an excited citizenry, though there was no serious disorder. A great exodus from the Roman Church followed, and the Prag newspapers for some time continued to publish instructions for those who wished to register formally their withdrawal. Evidently the ancient spirit is not dead in Bohemia, and domination by Rome is as unacceptable now as in the days of Hus and Ziska.

The Baptist Movement

This began long before the war, but has been greatly accelerated by recent events, and the opportunity now is most favorable. Rev. A. Meeris, a colporter of the B F B S was the pioneer; he baptized five in 1877, but did not succeed in organizing a church before he was driven away. Henry Novotny, who had been baptized at Lodz. Poland, in 1885, established the first church at Hledsebe, near Prague. In spite of fierce persecutions he persevered,

and in ten years had won 180 persons, who increased before his death (1912) to over 400. He was succeeded by his son, who had been trained in the Hamburg Seminary, and in 1917 a fine Baptist church was built in Prag. Meeris became an evangelist in Moravia, where he gathered several churches, and the one at Brünn, the capital of the province, is now a flourishing body.

Many, both preachers and members, were killed in the late war, and the churches were much disintegrated, but a reorganization has proceeded rapidly. A Czechoslovakian Baptist Union was formed in 1919, and a new era set in. The N B C and the English Baptists have been giving invaluable aid, especially in the support of a theological school that has been opened at Prag for the training of a native ministry. The head of this school, Rev. H. Prochazka, visited the United States in 1925 and roused much interest among American Baptists in his work. The W A B F M has lately established at Hledsebe an orphanage called the Peabody-Montgomery Memorial, where twenty children are cared for. There are now 23 churches and nearly 3,000 Baptists in the country; and with the full religious liberty now enjoyed there are excellent prospects of future growth.

RUMANIA

Political and Social Conditions

One of the few remaining kingdoms on the European continent, Rumania has an area of 122,282 square miles and a population of 17,393,149. Ferdinand I has been the ruler since 1914, and has a suspensive veto on legislation by a parliament in two houses; a Senate of 170 members and a House of Deputies of 347. The old kingdom was made by union of the ancient provinces of Wallachia and Moldavia; the new kingdom comprises the provinces

of Rumania, Bessarabia, and Bukowina. Turkey had a suzerainty till 1877, after which Russian influence predominated until the great war. The people are of diverse elements: Turks, Bulgars, Magyars, Germans, Russians. Of the total population 9,695,929 are enumerated as Greek Catholics, 1,483,929 as Roman, 1,344,970 Protestants, 834,344 Jews, and 44,087 Mohammedans. The National Orthodox Church is supported by the State, but Protestants receive a "subvention."

Rumania is still medieval and reactionary in the matter of religion. She professes toleration but does not practise it. Article 22 of her new constitution reads: "Freedom of conscience is unlimited. The state guarantees to all cults equal liberty and protection, so far as the exercise does not conflict with public order, good morals, and its laws of organization." In addition to this, Rumania entered into a special treaty with the allies, of which article 2 says:

> Rumania undertakes to assure full and complete protection of life and liberty to all inhabitants of Rumania, without distinction of birth, nationality, language, race, or religion. All inhabitants of Rumania shall be entitled to the free exercise, whether public or private, of any creed, religion, or belief, whose practises are not inconsistent with public order and public morals.

In spite of these declarations, Rumanian Baptists are treated with gross injustice and denied in practise the right thus publicly assured them. Their children are refused registration as belonging to the religious group of their parents. Worship is hindered and interrupted and houses of worship are closed by the local authorities. Baptist preachers are forbidden to preach except in their own town, so that Baptists unable to have a settled pastor are deprived of ministerial services. Churches are prevented from acquiring property, and at the same time forbidden to hold worship save in their own buildings. No confer-

ences or conventions can be held, except by special permission of the ministry of religions. Fines, beatings, imprisonments, have been common occurrences. These are examples of the ways in which Baptist work is hindered, not merely in Rumania, but in several other continental fields where nominal "religious liberty" prevails. The truth seems to be that many continental people, though they use the language of liberal political institutions, have no real comprehension of its significance, and under "liberal" constitutions and laws are maintaining to the best of their ability the old intolerance and persecution.

Education is free and compulsory "wherever there are schools"; and better conditions are reported every year. There are 692,896 children in primary schools, 76 institutions of secondary grade, besides 14 normal and 75 professional. Higher education is provided by four universities, that at Bucharest having 4,644 students.

Rumania is an agricultural country: there are 30,715,834 acres of "plowed land"; 4,580,267 meadows, 393,533 of vineyards, and 16,918,964 of forests. The chief products are cereals (maize and wheat leading), tobacco, salt, lignite, iron, copper, petroleum. There are not many industries, principally milling and brewing.

Some Popular Characteristics

The Rumanian language has many affinities with Italian, and testifies that they are a Latin people, with much admixture of other races. The country has been conquered and overrun times beyond number. An Englishwoman who lived and taught in Rumania twenty years describes the people as thoroughly lovable, warmhearted, hospitable to an extraordinary extent, many of them keeping "open house" perpetually for friends. They are also extremely charitable, invariably courteous, evincing a delicacy of perception and considerateness

of others' feelings found in hardly any other people. They have a high order of intelligence and are quite progressive. They do not sufficiently cultivate their own language and literature; the higher classes speak French and German and even English more than their vernacular, and read mostly French and German books. This description of Rumanians must, however, be understood to apply only to the cultivated people with whom this Englishwoman came in close contact.

Rumanian Baptists

In one of his tours Oncken baptized a Rumanian convert, a carpenter, who began work in Bucharest in 1858 as a colporter. He was joined by a few German Baptists and one Englishwoman. The little church so formed obtained a pastor from Germany in 1869. During and since the war Rumanian Baptists fared badly, but in spite of persecution over 2,500 baptisms were reported in 1925. Rumanian Baptists are called by their fellow countrymen Pocaiti, which means "the repented ones." In 1920 a Baptist Union was formed, which is said now to represent some 25,000 members. There are relatively few of these in old Rumania, but more in Bessarabia, and still more in Transylvania. Much of the difficulty that Baptists have experienced since the war has been due to the accusations of Catholic priests, who have represented to the authorities that Baptists are disloyal, revolutionists, working in the interests of Hungary, etc. American and English representatives have done something to modify official hostility, due largely to ignorance on the part of officials as to what Baptists really are and teach. Perhaps the most favorable circumstance in the recent history of Rumanian Baptists is their opening of a theological school, in which 15 students are receiving training for their future work.

HUNGARY

The People

The Magyars are an isolated people, not Indo-European, the remains of a Mongolian invasion of the old Roman Empire in the early Christian centuries. The consequence of the great war was a revolution that put a Soviet in power for the time, which was later overthrown, and monarchy nominally reestablished under a Regent. The throne has remained vacant to the present time. The new Hungary has an area of 35,790 square miles and a population of 7,945,878, so that in both respects it approximates the State of Pennsylvania. It is an agricultural country mainly, and produces great crops of wheat, maize, and other cereals, while in some parts grapes are grown of which considerable quantities of wine are made. Manufactures are increasing. Education is compulsory and free from six to twelve years. Four universities are sustained by the state, of which the one at Budapest is best known to the outside world. There is toleration in theory for all religions, but in practise toleration is not granted Baptists. Before the war, the Baptist movement in Hungary is claimed to have been larger in proportion to population than in any other European country. This may be exaggeration, but there certainly had been very rapid progress made in recent years.

Baptists in Hungary

The Magyars are a favorable field for evangelical effort. Ever since the Reformation there have been Protestant sects among them, some Socinian or Unitarian in theology. Some Hungarians in Germany came into contact with Oncken, were converted and went back as missionaries to their own people. The German Baptists gave them aid and later American Baptists did likewise. In

1846 a church of nine was organized at Budapest. Lehmann visited them in 1865 and baptized several. Heinrich Meyer settled there in 1873 as agent of the B F B S and was a great stimulus to the work, some calling him the "apostle to Hungary." In ten years he had baptized 629 and organized many churches, which continued to grow. Michael Kornya, ordained in 1877, was a very successful evangelist and baptized over 8,000 people. In 1910 there were 16,839 members and 216 chapels. Changes of territory and the ravages of war reduced the members to 9,000; but the work is taking on new life and power. The last reports are a little over 10,000 members, but claims have been made of double that number. A theological school lately begun at Budapest bids fair to add greatly to their efficiency and progress.

OTHER SOUTHEASTERN COUNTRIES

Jugoslavia

The official name of this creation of the Versailles treaty is "The Kingdom of the Serbs, Croats, and Slovenes." Two former provinces of Austro-Hungary were added to the kingdom of Servia to make this new political entity. Alexander I is its ruler, and he has under him an area of 96,134 square miles and a population of 12,017,323. The Serbian Orthodox Church (Greek) is the state religion, with "unrestrained liberty of conscience," whatever that may mean in practise. Elementary education is free and three universities afford ample facilities for higher education; but secondary education is inadequately provided. Belgrade, the capital, is a handsome city, but few American travelers visit other places. As with its neighbors, agriculture is the great economic resource of the land, but there are considerable mineral resources undeveloped, besides large oil-fields.

Baptists are found in territory transferred from Austria among two of the Slav races of the kingdom, Slovaks and Croats. In Serbia, so far as known, there are none. The work began in 1875 among German-speaking people and has not yet made large advance among the natives, though it promises well for the future. Under the leadership of representatives of the S B C, they have formed a Union, which represents over 700 members.

Bulgaria

The Russo-Turkish war of 1877 resulted in constituting this former province of Turkey into an independent principality under a Russian protectorate. Boris III has been its ruler since 1918. It sided with Germany during the war, and in consequence lost heavily; it was compelled to cede Thrace to Greece and a strip on the West to Serbia. Its present area is 39,841 square miles and its population 4,909,700. It is a rather mountainous region, with many fertile valleys, and has been described as "the scenery of Norway under an Italian sky." It claims to belong to the Greek Church, but when its national organization demanded and obtained autonomy the Patriarch of Constantinople declared the Bulgarians to be outside the Orthodox Church. It is governed by a Synod of bishops. There are many Mohammedans in the land, and some Jews, but nominally there is toleration of all religions. Baptists have had fewer persecutions here than in Rumania.

Education is compulsory and free from seven to fourteen years. There are many excellent secondary schools, including 58 *gymnasia* after the German plan; and there is a university of high rank at Sofia, the capital city, a town of 154,431. It has a faculty of 140 and nearly 5,000 students, of whom more than 800 are women. There are also 13 normal schools.

The largest crop of Bulgaria is wheat, but large quantities of other cereals are also grown—rye, oats, and barley, also much maize. It is a large fruit-growing region and produces grapes of high quality. Tobacco is another profitable crop. Sheep and cattle are numerous and fine. Minerals will one day be a great source of wealth; there are large deposits of coal and iron, and petroleum promises well, but little mining has yet been done. The heaviest trade of Bulgaria at present is with Italy and Turkey.

The people resemble Turks, and their language is said to be similar. Centuries of misgovernment and abuse have retarded their development, and since the war there has been much internal turmoil, a revolution or two and bloodshed and cruelty surpassing all that the Turks ever inflicted. The country is becoming more peaceful, and a new era of prosperity seems to be in sight—provided peace can be maintained among peoples who have for generations lived amid almost constant warfare.

Baptist Work in Bulgaria

It is a short tale, soon told. A few German Baptist settlers and Russian refugees formed the nucleus of a few churches gathered before the war. The first of which there is definite record was at Kazonlik in 1880, and some of its first members are said to be still living. Another was formed in Rustchuk not long after; others were established at Berkowitza and Ferdinand. Converts were made in Sofia about 1894, and a church was formed there four years later, which grew rapidly. The war disorganized everything, but again there is progress. The German Baptists of America have aided in building a fine chapel in Sofia; and Rev. C. E. Petrick, formerly missionary of the A B F M S in India, has rendered very important service for several years. There are 14 churches now, with

440 members, and every prospect of more rapid growth. It is doubtful if this Bulgarian work is properly classified as missionary, since it is almost purely of indigenous origin and has had very little countenance or support from Baptists in other lands.

Greece

The present kingdom of Greece has an area of 41,933 square miles and a population of 2,908,272. Much of the country is mountainous and the cultivable part is rather densely peopled; in consequence there has been considerable emigration in the last three decades especially, the greater part of it to the United States. Education is legally free and compulsory, but this is largely theoretical in the country districts. The economic resources are varied: agriculture perhaps chief, with varied products of cereals and fruits, minerals in considerable variety, and some good industries, including textiles and soap. Greece was recently declared a republic, after a period of much political confusion, and cannot yet be regarded as having reached political stability.

The great majority of the people are adherents of the Greek Orthodox Church, which has up to now been the state religion, with nominal toleration of other faiths. This Church has not changed its organization or doctrines since the time of Constantine. A Holy Synod, with the Metropolitan of Athens at its head, is the governing body, and the Nicene Creed is still its one symbol. It is a Church that has not produced a great preacher or theologian or missionary for over a thousand years. It is as sacramental as the Roman church, and as idolatrous with its " ikons " as the Roman Church with its images. Apart from their religion, the modern Greeks have degenerated greatly from the race made known to us through classic literature.

Baptists in Greece

Beyond question such a people and such a country need a pure gospel, and conviction of that fact was the basis of a missionary effort begun by American Baptists in 1836. But the story of that work is the story of a failure —not a magnificent failure at that. Mission stations were opened at Patras, Zante, and in the island of Corfu. None were successful. Opposition was strong, persecution was at times violent, missionaries were occasionally more zealous than prudent. While the laws of Greece at that time granted toleration, they forbade proselyting from the Greek Church. Nevertheless, from 1842 onward a few converts were made, and a station was opened in Athens.

The most promising convert gained was Demetrius Z. Sakellarios, who conducted the mission as assistant from 1855 and after an interval was appointed missionary in 1871. In the meantime he had studied at the Newton Theological Institution and married an American. A few were baptized by him from time to time, but no real progress was made—the Government was hostile, the people were sullenly opposed, there was some persecution. The largest number of members in the Athens church at any one time was seven, and in 1888 the mission was abandoned. Doctor Merriam, in his *History of American Baptist Missions* makes this judicious comment:

> It seems to be apparent that while the Greeks are of high intelligence and have great interest in religious subjects, they are not open to that influence of religious truth which will enable them to endure separation from their own people and church, for the sake of a purer gospel and a more living faith.

Baptists as a whole seem to have reasoned thus: Why waste fruitless effort on a people who already have Christianity of a sort, with which they are fully satisfied, when

there are so many lands that know nothing of the gospel and may be said by contrast to receive it gladly?

Palestine-Syria

This seems the most appropriate place for a glance at the only Baptist mission work in the Near East, which was begun by the S B C in 1920 in Palestine. Four churches have been gathered there, one of which is in Jerusalem, and another in Nazareth. For the latter, a new house of worship has lately been built—the first structure of Baptists in the Holy Land. Besides the churches, which have now 77 members, four schools have been established, with 178 pupils, including one theological school that has 42 students. Four mission outstations have regular services, and though progress is at present slow there are hopeful indications of future progress, and the workers feel much encouraged.

THE QUIZ

How was Czechoslovakia formed? How large is it? Can you describe its government? Who is the president? Is religion free? What is its chief political problem? Are its people well educated? Is the population growing? How is it solving its land problem? How much socialization has taken place? What occurred in Prag in July, 1925? What was the effect on the Catholic Church? How did Baptists begin? Are they organized? What are they doing for education? How many are there? How large is Rumania? What form of government has it? What are the racial affinities of the people? What religion prevails? Is there toleration? How does practise conform to profession? Is there any improvement? Do such countries understand what toleration means? Can you describe some characteristics of Rumanian peo-

ple? How did Baptists begin there? Are they growing? In what regions located? Who are the Magyars? What is their government? Is the economic condition of Hungary good? What of its educational facilities? In what parts are Baptists found? Are they advancing? How large is Bulgaria? What sort of a country is it? Has it an official religion? Does it grant toleration? What provision does it make for education? What are its resources? Its racial affinities? Has the state of the country since the war been good? When and how did Baptists begin? What are some of the churches? How many Baptists are there? Have other Baptists helped them? How large is Greece? Has there been much emigration? What education is provided? What is the prevailing religion? Is the religious life good? Where were Baptist missions located? Were they successful? Why were they abandoned? Have Baptists any missions in the Near East?

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XX

EUROPEAN MISSIONS

V. THE LATIN COUNTRIES

FRANCE

Country and People

France has an area of 212,659 square miles. It could be put into Texas, and leave enough over to make a second Pennsylvania. The population is 39,209,518, a decrease of about 400,000 since 1911, for which the war might account, in spite of the restoration of Alsace and Lorraine, but for the fact that the birth-rate has been steadily falling for a century and is now below the death-rate. Paris is a city of 3,000,000, while Marseilles and Lyons have 600,000 each. There are other large urban populations: Bordeaux and Lille have over 200,000 each; there are six towns over 150,000, four over 100,000, and 33 between 50,000 and 100,000. Still, France is largely rural and agricultural, the people in the country districts surpassing the urban population by 3,000,000.

France is probably the richest country of Europe; its soil is of surpassing depth and richness; the revolution broke it up into small holdings, which receive intensive cultivation with wonderful results. If the United States were similarly cultivated, it could support easily a billion people. Wheat, oats, and potatoes are the heaviest of the ordinary crops; oil and wine are produced in immense quantities. If prohibition extends its area and becomes more effective, the vineyards of France will gradually give place to other kinds of production, to the great benefit of France and the world. Mines are profitable and rich;

manufactures are great, though inferior to Germany and England. France is famous for silks and other wares.

Education and Religion

Education is free and compulsory, and the schools have been thoroughly secularized. The percentage of illiteracy is small, even among the peasant class. There are 17 institutions of university rank, with 49,931 students, but only 404 in theology.

The Revolution made a great and permanent change in the status of the Roman Catholic Church of France. In the nineteenth century, unbelief made great strides. Usually this takes the form of agnosticism, but there has been a good deal of stark atheism, especially among the working people. On the male population the church is losing its hold every year, and probably religion as well. This is the one justification for Protestant missions in a country as highly civilized as our own, with a long Christian history. A vital form of Christianity, a real and not a formal religion, is the great need of France. A very small proportion of men under fifty and over fifteen can be found in the French churches today.

The McAll Mission

Rev. Robert W. McAll, though of Scotch ancestry, was born and bred in England, was educated at the Lancashire Independent College from 1844 to 1848, and was pastor of Independent churches in Leicester, Manchester, and Hadleigh. A visit to France in 1871 convinced him of the need of gospel preaching there and the receptiveness of the people, and in January, 1872, the first mission station was opened in Belleville, a Paris suburb. Others followed in various parts of Paris, and in 1878 a mission was begun in Lyons, and the following year one at Bordeaux. These missions were mostly conducted in halls

and private houses, and were interdenominational in effort and support. Like the Salvation Army, the McAll missions remained missions and were never organized into churches. Converts were advised to join the evangelical church of their choice, and many of them became Baptists. Some of the best Baptist preachers in France had their first experience as workers in the McAll missions. McAll died May 11, 1893, but the work has gone on without interruption.

Baptist Missions in France

In 1832 Rev. J. C. Rostan was sent, together with Professor Irah Chase of the Newton Theological Institution, to begin a mission in France. They had interviews with Lafayette and others, were kindly received and began meetings in Paris. Rostan unfortunately died the following year, and for some time the work had to be conducted by Americans. In 1835 Rev. Isaac Willmarth organized the first Baptist church in Paris, and by 1839 there were seven churches in France. For many years the work of evangelism and the organization has been carried on by Frenchmen. Some of these, notably Rev. Reuben Saillens, were educated at Spurgeon's college in London and speak English as fluently as French. Saillens has been a great evangelist; he held meetings in many towns, attended by large audiences, and many professed conversion. He did not have an equal gift of organization, however, and little permanent result followed his labors—little, at least, that can be expressed in statistics. English Baptists have also had a mission in France, since 1834. Their principal station was Morlaix, in Brittany.

There were severe persecutions of Baptists during the reign of Louis Philippe; meetings were broken up by police, ministers were arrested and fined or imprisoned. Guizot, better known to Americans as historian than as

statesman, was the minister chiefly responsible for these persecutions, even though he was a Protestant and Calvinist. The Revolution of 1848 overthrew Louis Philippe and ended the persecutions. Religious liberty was then proclaimed, and even during the reactionary period of the Second Empire, there was little break in this policy.

The Franco-Prussian war of 1870 resulted in the downfall of the Napoleonic usurpation and the establishment of a Republic. Complete toleration followed, but the official religion was Roman Catholic until 1906, when the abolition of the Concordat placed all religions on a footing of equality and liberty. Those Protestant churches that had previously received state aid, accepted the new situation promptly and adjusted themselves to it. Baptists of course had never received aid and were satisfied with obtaining for the first time complete religious liberty, for which in principle they had always contended. The Roman Catholic Church, at the Pope's bidding, refused to recognize the law, and is still only partially reconciled to the new era.

In recent years there has been much dissension among the French Baptists, partly as the result of personal differences, partly on theological grounds. As a result, growth was retarded. The lack of a properly trained ministry has been a serious drawback. For a decade an attempt was made to maintain a theological school in Paris, and Dr. Edward C. Mitchell was sent to organize it. He had several native assistants, and while it existed it gave valuable service. It was under the auspices of the A B M U but was supported by private contributions from American Baptists, largely through the efforts of Dr. Edward Bright and his newspaper, *The Examiner*. Criticisms of Doctor Mitchell and other troubles led to the abandonment of the enterprise. For all but strictly theological training, there are ample facilities in France; and

even for that, apart from denominational history and doctrine.

The war was terribly destructive to the French Baptist churches; it stripped them of all their manhood, none being left at home save the infantile, aged, and infirm. Many never came back; schools were scattered, services interrupted, and many church buildings destroyed. Relief-work was at once undertaken by British and American Baptists, and fortunately Rev. Oliva Brouillette was obtained to take charge of it. He had been pastor of a French Baptist church in Salem, Mass., and was in Y M C A work during the war. The French Government cooperated in establishing centers whence food and clothing were dispensed to relieve immediate wants. Repairing and rebuilding of church buildings followed, the Government again giving aid from the reparations fund in cases where buildings had been injured by the invaders. Schools were reorganized, peasants were furnished with farming implements, more than a thousand orphans were cared for, and Christmas celebrations arranged for more than 5,000 children. A Federation of Evangelical Churches has been formed, and from its united efforts much is hoped for the future. Still, after nearly a century of effort, Baptists in France number but little more than 1,000—surely not a very brilliant success.

SPAIN

Conditions of Work

Spain has never been a hopeful field for Protestant labors. For centuries it has been the stronghold of the Church of Rome in Europe. Though Protestants made surprising advances during the Reformation period, considering the fact that all the powers of Church and State were arrayed against them, in the end they were com-

pletely suppressed. There is less disaffection with Catholicism there than in either France or Italy, even among the men. The Roman Church is the State religion and until lately no legal toleration has existed; even yet, toleration is but partial. Spain is a splendid object-lesson of the effects of unopposed Romanism. For a thousand years the church has dominated, and Spain is today the most backward country in Europe, with 59 per cent. of illiteracy, and no adequate system of education. Once the leader of civilization, it now lags far in the rear, and its present condition shows little prospect of speedy improvement. The recent revolution, establishing military despotism under the form of monarchy, cannot be regarded as a hopeful augury.

The country has an area of 190,050 square miles and a population of 21,347,335, slowly increasing. It is mainly agricultural, with few great estates and many small proprietors. Its crops are cereals, wheat leading, olives, oranges, and nuts. Wine-making is a great industry, and the Spanish vintages of sherry, port, and malaga have been celebrated for generations. It is a country rich in minerals, never adequately developed, but its manufactures are small, though they are growing and will one day be important.

Baptists in Spain

A revolution in 1848 made Spain a republic for a time. During its existence, for the first time in the country's history, religious liberty prevailed. Advantage was taken of this opportunity to begin a mission there, and Rev. William I. Knapp, who had gone to Spain for study and research, started religious work and asked the A B M U for help to continue it. In 1870 he baptized six and soon after twelve more; and the first Baptist church in Madrid was formed, with 33 members. Not long after churches

were established at Alicante and La Scala. Doctor Knapp gave himself mainly to training native ministers, and in 1866 he returned to this country and until his death filled the chair of Modern Languages in Yale College.

No other American has been sent to Spain, but the work has been continued by native Baptists, with some aid from England and America. Before the European war, so far as American Baptists were concerned, the Spanish mission might almost have been described as an abandoned experiment—if not an absolute failure, like that to Greece, at least no subject for congratulation. There have been of late years increasing conversions and baptisms. A Baptist Union was formed in 1922, and the same year saw a theological school begun at Barcelona. It had only a rented house, with limited dormitory and classroom facilities, but seven students entered at once, and the number has since grown to 44. Southern Baptists are now helping to maintain this school, as the most effective contribution that can be made to the evangelizing of Spain. A religious paper is published twice a month, and constitutes another bond of the churches. Of these there are now reported 22, with 1,169 members.

ITALY

The Environment

In spite of heavy losses of men and money, Italy seems to have come out of the great war more advantaged than any other European nation. Considerable gains of territory were made, at the expense of Austria mainly, on the ground that Italians were the largest element of the populations of these regions. Still nominally a kingdom, with Vittorio Emanuele reigning, the Fascisti revolution has made its leader, Mussolini, the real ruler, for the present at least. The new area of the kingdom is

given as 110,632 square miles, and the census of 1921 returned 37,276,738 people.

Italy is a poor and overpopulated country. Defective in mineral wealth, most of her iron and coal and oil must be imported; this is a serious handicap on her manufactures, which however are great and growing. A large part of the above area is mountainous; once covered to the very tops with forests, these have been gradually depleted and consequent erosion of the soil has left mountaintops of bare rock. Other large tracts are marshy, though capable of drainage and cultivation. The cultivable soil is well utilized, and produces large crops of wheat, maize, beans, and hemp. Much wine and oil are also produced, and silk culture as well as silk manufactures must be numbered among the important sources of national wealth.

Under the Mussolini government, reclamation projects have been pushed with new energy. The Pontine marshes have constituted a great problem since the days of the old Roman Republic. Attempts have been made at various times to reclaim them, and a new effort was started in 1833, which has lagged and accomplished little. Now the work is taken in hand with vigor, and already 5,000 acres have been reclaimed, and a good part of this area put under cultivation. Rice is raised here that rivals the Indian rice in quality. Recently $1,425,000 was appropriated for continuation of this work, which is expected to result in reclaiming 1,600 more acres. The Roman Campagna, which was a cultivated area in old Roman days, but has become a lair of mosquitoes and a source of malarial fevers, is also to be reclaimed. These works will more than pay for themselves, in the additional products made possible, and add greatly to Italy's wealth and salubrity.

Education is compulsory only in the lower grades, and

the public schools are still poor in quality and inadequate in accommodations. Secondary education is still private and costly. In university culture, Italy is one of the foremost countries of Europe and has been ever since the beginning of the Renaissance. There are 17 universities that receive more or less State countenance and support, besides four others described as "free," which means privately sustained. The Roman Catholic Church is of course the State religion, but full toleration obtains, so far as the constitution and laws can secure it. Whatever persecution is experienced by Protestants is private and unofficial and usually beyond legal control.

Baptists in Italy

The first and only attempt of Northern Baptists to establish a mission was in Rome soon after its occupation by the Italian army, by Rev. W. C. Van Meter, as colporter-missionary of the A B P S. He established a station "under the shadow of the Vatican" and conducted it in frank hostility to the Roman Church. It was not very successful, and after a time the A B P S withdrew its support; Mr. Van Meter, with the help of friends in the United States, carried it on as a private enterprise for a time.

Another attempt was more successful. William N. Cote, who had been secretary of the Y M C A in Paris, received an appointment as missionary from the S B C and was the first Protestant worker in Rome after the entry of Victor Emmanuel's troops. A church was constituted there in January, 1871; and in a little time other churches were established at Civita Vecchia, Viterbo, and Bari. Dr. George B. Taylor was sent out in 1873 and continued to labor until his death. It soon proved that the early success was illusory. Many Italians were not so much Protestants as anti-Romanists, and often not so

much anti-Roman as anti-Papal. Many of the early "converts" were not really converted and soon fell away. After some years, it appeared that the work had to be done all over again, on a sounder basis; since then what ground has been gained has been held. Gradually, churches were formed in the principal cities: in Milan in 1874, in Florence, 1891, in Venice, 1876. The work was also extended to Sardinia and to the Waldensian valleys in the north; as a result of the latter enterprise, several excellent Waldensian preachers and students became Baptist ministers and gave helpful service.

The great need here as elsewhere has proved to be a native ministry, and the establishment of a theological school was undertaken. In 1900 Rev. D. G. Whittingill was sent out to have special charge of organizing the school, which was opened the following year and has been of very great service. Most of the younger Baptist pastors of Italy are graduates of this school. Since the war it has been united with the Waldensian school, with considerable increase of its efficiency. A religious and theological review, called *Bi-Lychnis,* has for some years been published by this school, and is recognized as one of the best periodicals of its type in Italy. It has done much to give Baptists standing among the intelligent classes.

English Baptists also maintained missions in Italy for many years with tolerable success. Their principal stations were in Rome and Florence, where they had commodious halls, in which services for worship were held and Sunday schools were conducted. The singing of Italian Sunday schools, one may remark in passing, is something to remember and talk about. Eight other stations were maintained in various towns. This entire work has now been turned over to the mission of the S B C, and English Baptists have withdrawn from the field.

While the work in Italy is the most satisfactory of Baptist missions to the Latin peoples of Europe (56 churches, 2,890 members), it is no brilliant achievement. The difficulties are great. The soil is poor for Protestantism, which has never been able, in any form, to make much progress among these people. Even the celebrated Huguenots were no exception to this rule, rather a convincing proof of it, for they were never more than a small minority of Frenchmen, though they made a great stir. The Roman Church, as a Latinized Church, seems to agree best with the Latinized nations; no Protestant body has been able to make much progress in any of them.

THE QUIZ

What is the size of France? Is its population growing? What large cities has it? Is it a rich country? What is the source of its wealth? Has it good schools? What is its religion? Why is France a missionary field? What is the McAll Mission? What is its policy? How did Baptist missions begin? Were Baptists persecuted? How long has there been toleration? When was religious liberty finally given? Have French Baptists a theological school? How are their ministers trained? What effect had the war on the churches? What is their present condition? What is the religious state of Spain? What is its economic condition? Who began the Baptist mission? How has the work gone on? Is there a theological school? How many Baptists in France and Spain? Which country has most? What is Italy's political condition? What are her economic resources? What progress is making? Is there a good educational system? Who founded the mission of Northern Baptists? Have they a mission now? What Baptists have one? Where are their chief stations? Have they a theological school?

Have any other Baptists been at work in Italy? Why are not our missions to Latinized peoples more successful?

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XXI

AMERICAN HOME MISSIONS

I. AMONG THE INDIANS

The Numerous Varieties

To most citizens of the United States an Indian is simply an Indian, and there is a popular saying that the only good Indian is a dead Indian. *Vice versa,* to most Indians a white man is simply a white man, and the Indian prefers a dead white man. Race prejudice is exceeded only by race ignorance. There are probably greater differences among the Indians of North America than among the whites of Europe. The Bureau of Ethnology reports 58 distinct family groups, divided into 280 separate tribes, whose remnants are living on 161 "reservations." The Bureau estimates the Indian population within the present limits of the United States at the coming of the first white settlers as 846,000, but the census of 1920 reported 336,337. There is a general impression that they are a vanishing race, but the census figures, though somewhat ambiguous, on the whole fail to confirm this notion. In 1880, the number was returned at 322,534; in 1890 it had apparently fallen to 248,253; but in 1900 had risen to 270,544, and in 1910 to 304,950. These fluctuations may be due to different methods of enumeration, in part at least.

Distribution of the Indians

Indians are still living in nearly all the States of the Union, though in the Eastern parts they are few relatively to the white population, and many people never

come in contact with them or ever see a live Indian. They are distributed in the States as follows:

New England	1,715
Middle Atlantic	5,940
East North Central	15,695
West North Central	37,263
South Atlantic	13,673
East South Central	1,623
West South Central	60,618
Mountain	76,899
Pacific	31,011

But while there is this general distribution, there is also great disparity; for example, Delaware has but five surviving Indians, while Oklahoma has 119,000. Though many tribes are more or less closely allied in language, and maintained relations more or less friendly, there were a number of distinct stocks. Of these some of the principal were: (1) The Algonquins, to which belonged the Pequots, Delawares, Ottawas, and other tribes with which the white men first came in contact. King Philip, Pocahontas, Tecumseh, Black Hawk—Indian names familiar to every schoolboy—are representatives of this stock. (2) The Iroquois, comprising the five great "nations" of New York: Mohawks, Oneidas, Cayugas, Onondagas, Senecas, to which the Hurons were later added. The more or less legendary Hiawatha was of this stock, as was Joseph Brant. (3) The Muskhogean, including Choctaws, Creeks, and Seminoles, found in the Southern colonies. (4) The Sioux of the Mississippi region and beyond: Crows, Winnebagoes, Omahas, Dakotas. Sitting Bull is perhaps the most famous of this stock.

Economic and Social Condition

The American Indians are becoming civilized with increasing rapidity. Five tribes in Oklahoma are now re-

garded as entitled to be called "civilized": Cherokees, numbering 41,824; Choctaws, 26,828; Creeks, 18,774; Chickasaws, 10,966; Seminoles, 3,127. Yet much remains to be done, even for them. Only about 75,000 Indians can read and write, and not more than 100,000 can be said really to speak English, though most of the remainder know some English words and can manage to communicate with white people after a fashion. There are 64,943 Indian children in schools, and 20,746 not in school. An act of Congress, approved by President Coolidge in 1924, admitted Indians to citizenship, and two-thirds of them now enjoy this privilege. There are already some 50,000 voters among them, and there will be more—all of which makes the continued progress of this part of our people a concern to us all.

Indians have already contributed to our civilization more than most of us realize, and will doubtless make further contributions. Many of their legends and folk-tales have become embedded in our literature: American composers have begun to utilize their melodies and rhythms in our music. Aside from the great variety of geographical names that we owe to them, Indians have contributed many familiar words to our language, most of which are in daily use among us: caucus, chipmunk, hickory, hominy, maize, menhaden, moccasin, moose, mugwump, opossum, papoose, pemmican, persimmon, potato, raccoon, sachem, skunk, succotash, terrapin, tobacco, toboggan, tomahawk.

Not only is the old tribal organization still maintained to a large extent, but some whole tribes are still mainly "blanket" Indians; that is, they continue in their uncivilized mode of life, according to their ancient customs. The estimated wealth of Indians amounts to $1,666,000,000. If an equal division were made, each adult Indian would have 250 acres of land and $2,261 in cash. Their

livestock is valued at $30,000,000 and their timber at $130,000,000. They have been truly described as "the richest nation and the poorest people on earth." The major part of them are still wards of the nation, and their property is held for them in trust, but allotment to individuals is proceeding as fast as it is safe. In some cases it has proved quite successful; the Nez Perces were allotted lands twenty-five years ago, and they still own 90 per cent. of the land. In all, 34,000,000 acres have been allotted, while 39,000,000 acres are still held in trust. How to protect the Indians from exploitation by the white people is still a great problem which the Federal Government is trying to solve. Much has been accomplished in their behalf by the Indian Rights Association, but every citizen can help through his Congressman and Senators by urging proper legislation.

Indians and the White Population

While there is still much race prejudice, on both sides, the old enmity is dying out. There never was inveterate race objection to intermarriage between Indians and whites; from the days of Pocohontas, such marriages have been occasional, not to say frequent, and illicit connections still more common. Though there is in some quarters feeling against "half-breeds," cases have been known in which Americans with Indian blood in their veins have risen to political and social distinction and have been proud of their Indian ancestry. The Randolphs of Virginia are an instance. It is quite probable, therefore, that the Indians will ultimately be absorbed into the population of the United States and cease to be a separate people—a forecast that is sustained by the fact that in the Eastern States there are now few of pure Indian descent, most of those classed as Indians being of mixed race, part white, part Negro.

The darkest page in American history is without doubt the behavior of the white race toward the Indian, ever since the settlement of the country began. The displacement of the Indian was inevitable; no race can hold a country against a more civilized race, and for the best interests of mankind it is undesirable that they should. The earth belongs, not to those who get possession of it first, but to those who will make the best use of it. But such inevitable displacement of backward peoples may be violent, brutal, full of injustice, or it may be peaceful and just. The white settlers of the region now the United States invariably chose the former. The Indian almost always kept faith; the white man has almost invariably broken faith, when he thought to gain by so doing. Sometimes such violations of faith have been most deliberate, committed by legislative authority and not by individual encroachments, whenever the greed of the whites demanded the red man's territory.

It is stated on good authority that no fewer than 370 treaties have been made with the Indians, most of which have been violated by force or fraud. Every time the Indians made a treaty they lost something; and virtually every pledge made to them by the white man's government sooner or later was violated. Helen Hunt's *Century of Dishonor* tells this disgraceful story more fully. The Canadian Government has pursued a much more honorable policy toward the Indians of the Dominion, with the consequence that few Indian "wars" have broken out across the border, and their Indian problem is virtually solved.

Nevertheless, it is a great tribute to the inherent nobility of the red man, that he has ignored, if he has not forgotten, his historic wrongs, and is rapidly taking his place among American citizens as an equal. Over 8,000 Indians served in our army during the late war, more than

one-third of them volunteers. They subscribed for more than $10,000,000 Liberty bonds. No part of our people gave service more freely or more efficiently, in proportion to numbers.

Early Indian Missions

Roger Williams was not only the founder of the first Baptist church in America, but the first missionary to the Indians. He purchased from the tribe of Narragansetts the land on which the city of Providence now stands, and continued to have friendly relations with that tribe and other Indians. He preached the gospel to them faithfully and won some converts; but he had neither colleagues nor successors in this work and no permanent impression was made. A more successful work was that of John Eliot. He began his labors in 1646, after two years' study of the native language. He won many converts, whom he established in separate settlements, and they became known as "praying Indians." By 1674 there are said to have been 3,699 of them. Eliot was largely supported by an English society, but his church at Roxbury, then a suburban village of Boston, gave him leave to spend much of his time in his missionary work. The "King Philip War" between the English settlements and the Indians partially broke up this mission and the decline of the tribes did the rest. It was Eliot's misfortune to spend his life in labors for a vanishing race. He translated the entire Bible into Algonquin, the New Testament having been printed as early as 1661. Eliot's Bible is now one of the rarest Americana, and a copy of it is a prize for any collector, but no living man can now read it.

Rev. Peter Folger, the grandfather of Benjamin Franklin, an ardent Baptist, labored among the Indians of Martha's Vineyard and left permanent impress of his

character and effort. An Indian Baptist church still survives at Gay's Head, which was organized in 1771. It is an interesting fact that the three surviving Indian churches in Massachusetts are all Baptist, the others being Pondville, Plymouth County, Mashpee, and Cape Cod. The first named has but three Indian members now, but the last has 55.

Somewhat later David Brainerd undertook a mission to the Delaware tribe, and established a station at the forks of the Delaware River, where the city of Easton is now located; later he opened another station near Newark, N. J. Here he had some success and baptized 78. What he might have achieved with a longer life we can only guess, but he died of tuberculosis in his thirtieth year. His mission has been called a failure, and judged merely by numerical results or permanence it might be so regarded; but his was a brilliant and inspiring example, like that of Henry Martyn, that ought not to be measured by mathematical tests.

Zeisberger

Without doubt, the early missionary to the Indians who could show most visible results was David Zeisberger, a Moravian, educated at Herrnhut, who joined his parents in 1737 in Georgia, whither they had gone some years before. Later they came northward and took part in establishing the Moravian settlement at Bethlehem, Pa. Here young Zeisberger was converted and dedicated himself to missionary work among the Indians. He was arrested in the Mohawk Valley in 1745, while he was still learning the language of the Indians, before he had been able to do any preaching or teaching, and held in prison for some time as a suspected spy. The only ground for this suspicion was his refusal to take the oath of allegiance to the king of England, but this was merely

because he objected on conscientious grounds to all oaths. On March 12, 1749, the British Parliament formally recognized the Moravian Church and exempted its members and missionaries thenceforth from oaths and military duty.

Zeisberger was released and was ordained a Moravian minister in 1749. His labors thenceforth were indefatigable. On a journey to Onondaga, the headquarters of the League of the Iroquois, he was adopted into the tribe of Onondagas and the clan of the Turtle. In later years he extended his labors into what is now the State of Ohio and helped to lay out the town of Gnadenhütten (Tents of Grace). For a time he was stationed at Shamokin. He finally took up his abode at Onondaga and established a permanent church there. A village named Friedenshütten (Tents of Peace) was established on the Susquehanna, and there was a great revival and many conversions among the tribes. These labors were interrupted by the numerous "wars" between Indians and whites, and by the intolerance and brutality of some British commanders. A massacre at Gnadenhütten in 1782, in which all the Indians and some whites lost their lives, is a flagrant example. Zeisberger died in 1808, at the ripe age of 87, and there were then some 25,000 Christian Indians as the result of his work. At the time of the Burgoyne campaign, it was his influence mainly that kept the major part of the Iroquois tribes from joining in the projected movement, which included an attack on the West from the Indians as Burgoyne marched down from Canada to assail the Continental forces on the East. It was failure of the Indians to cooperate that made possible the defeat of Burgoyne by Gates and saved the colonies from a probably fatal disaster. In this indirect way, Indian missions were of great service to our country in its darkest hour.

McCoy

Another very successful missionary to Indians was Rev. Isaac McCoy, a native of Pennsylvania (1784), whose family emigrated to Kentucky in 1790. He was converted in 1801 and in 1804 moved to Indiana, locating in Clarke County. He was ordained to the ministry in 1810, and in 1817 entered upon the great work of his life among the Indians. He established mission stations at Fort Wayne, Niles (Mich.), and other places that have since become important towns. He traveled on horseback and on foot hundreds of miles through what was then a trackless wilderness, suffering untold privations and dangers, that he might give the gospel to the tribes of the Middle West. He made several trips to Washington, to interest Congress in the Indians and procure justice for them. His evangelism was not without fruits; many were converted, many churches established. Several of his young men were trained for the ministry at the Hamilton Theological Seminary (now Colgate). He succeeded in getting several of the tribes settled on reservations. Among his other titles to remembrance is the fact that on October 9, 1825, he preached the first sermon at a little collection of log huts that afterwards became the great city of Chicago.

In addition to his other labors, McCoy found time to do considerable literary work of the highest value. In 1827 he issued a pamphlet on "The Practicability of Indian Reform, Embracing Their Colonization," in which he earnestly advocated the policy of giving the Indians land in severalty, which was afterward done in some cases. His missionary experience convinced him that the best prospect for the Indians was to segregate them somewhere in the undeveloped West where they could develop normally. As he said, the chief obstacles to missionary work were the traders, a large part of whose profits were

gained by selling whisky to the Indians. His views were more fully set forth in a *History of Indian Baptist Missions,* published in Utica, N. Y., in 1840. It was largely in consequence of his advocacy of this policy that Congress, in 1832 and 1834, organized the Indian Territory, and the larger part of the tribes were persuaded to remove thither. In 1890 this became Oklahoma and attained statehood in 1907. In 1842 the Indian Mission Association was formed and McCoy was made its first secretary. He died in 1846, in the midst of his labors, from exposure and undue exertion. His was a heroic life and death, and he deserves a place high among the apostles and martyrs.

Other Baptist Missions

Soon after the formation of the New York Baptist Missionary Society, in 1807, work was begun among the Indian tribes of that State. By 1809 a church had been established among the Tuscaroras, which is still flourishing under an Indian pastor, and is in many respects a model village church. Another mission was begun among the Oneidas that met with considerable success. The Tonawandas were also reached, and a church of that tribe still exists. Indian churches are still found in Red Hill and Cattaraugus, making four Indian churches now existent in New York. The State Convention has maintained missionaries continuously, usually Indian preachers, and the percentage of Christians among the remaining Indians of the State is probably greater than in the surrounding white population.

In 1818 the Board of the Triennial Convention sent Rev. Humphrey Posey to the Cherokees of North Carolina; others followed and the mission was maintained among them until their transfer to the Indian Territory (Oklahoma) in 1838. The thousands of Cherokee Bap-

tists today are the direct result of these labors. The greater part of the Eastern and Southern Indians were gradually removed to the same region, and this made possible a concentration of work for the Indians, which was interrupted for a time by the Civil War, but resumed with new energy after 1865. The work was also unified by placing it entirely under the direction of the A B H M S.

The W A B H M S began work among the Choctaws and Chickasaws in 1878; they have done especially valuable service in supplying teachers for Indian schools, and in the maintenance of the orphanage. The women have also labored among the Kiowas, Cheyennes, Comanches, and Arapahoes. The mission among the Hopis owes its beginning to the Baptist Kiowas, who said they " wanted to be a light on a mountain," so the Indian name of that mission signifies " God's-Light-upon-the-Mountain." The white people have called it by the less meaningful title of the Sunlight Mission, and the W A B H M S has done much to extend and energize the operations in this field since 1901.

Work among the Navajos began in 1907, mainly in Arizona. The latest enterprise is a mission to the Monos of central California, where the Baptist women began work in 1909, and the A B H M S sent a missionary in 1913. Less has been done for the Indians of Alaska, but the Baptist women have established an orphanage on Kodiak Island, in the Gulf of Alaska, that is caring for 34 children.

Under direction of the A B H M S there were in 1925 twenty-six men and women laboring among the Indians, with 30 Baptist churches in their care, having 1,400 members. There are also independent churches, especially in Oklahoma, with about 4,000 members. Besides the tribes already mentioned, missions are maintained among the Osages, the Sacs and Foxes, both in Oklahoma, and the

Piutes of Montana. Of late years the mission among the Crows has been notably fruitful. A marked religious interest prevailed among them in 1924 and 1925; the percentage of baptisms was about three times as large as the average in the field of the N B C. Six Baptist churches are now flourishing in this tribe, and the most influential men among the Crows have been converted and baptized. Of not all the tribes can so good a report as this be given, but all are responsive to the gospel; even the Apaches, whose name but a few years ago was a synonym for every kind of barbaric ferocity, are receiving the gospel with gladness. The Indian Baptist Association of Oklahoma is composed of thirteen churches, representing half a dozen different tribes. In 1925 they received 1,782 new members. These churches have Sunday schools, young people's societies, and other usual auxiliaries found in white Baptist churches; and an Indian was moderator of the last Association meeting.

Baptists were first, and have always been foremost, among Protestant bodies at least, in giving the gospel to the Indian. Those who are fond of the dollar measure for everything, may be interested to know that the Indian churches have shown their appreciation of such activity in their behalf by responding liberally with contributions, in proportion to their means. In the New World movement, $500 was allotted to the Tuscarora church in New York, and its members subscribed $4,084. Many Indian churches went over their allotments and a Hopi church subscribed double the amount requested. Up to 1921 Indians had given $180,000 for Bacone College and their Murrow Orphans' Home.

Southern Baptists at Work

The S B C is also maintaining a fine work among the Indians, under its Home Mission Board. There are 15

missionaries at work, 7 of them in Oklahoma, and in 1925 there were 438 baptisms reported. It was their intention to expend, as part of their five-year effort: $12,500 on work among the Cherokees, of Mississippi; $17,000 on the Cherokees remaining in North Carolina; $64,000 on the tribes in Oklahoma, and $4,000 on the Florida Seminoles. This at least measures the interest of Southern Baptists in Indian Missions, as well as their estimate of its importance and promise.

All of the missionaries are deserving of honorable mention, were there space to enumerate them; but two have been especially noteworthy. Rev. G. W. Hicks, an Indian by birth, was a graduate of the Indian University and the Rochester Theological Seminary. He received his appointment as missionary in 1887, and from that time on was abundant in labors among his people, establishing many churches and rendering a manifold service. Rev. Joseph Samuel Murrow was orginally an appointee of the S B C (1857) but after 1889 was in the service of the A B H M S. His work was most fruitful, especially among the Creeks, Seminoles, and Choctaws. He became affectionately known among all the tribes as "Father Murrow." He helped organize Bacone College, and may be said to have created the orphanage, now known by his name. He organized over 75 churches, baptized more than 2,000 converts, and assisted in ordaining 60 Indian preachers.

Other Missionary Labors

It gradually dawned upon the American people and their Government that it is cheaper to educate the Indian than to fight him, better to Christianize than to kill him. A new policy began with the administration of General Grant, though it has not always been consistently pursued. One great obstacle to a uniform policy is that the office

of Indian Commissioner has always been a political spoil; in seventy years there were thirty Commissioners. The inevitable result is that just as a Commissioner has learned his job and is prepared to give valuable service, he is put out of office and a greenhorn installed in his place. The conflicting rulings, the changing laws, the violated treaties, have discouraged the Indian, and the wonder is that he has made so much progress. Still, the new policy has been bearing increasing fruit with every decade.

The Government has on the whole been favorable to missions, and especially favorable to mission schools, subsidizing them to a considerable extent—a policy that if not altogether defensible has seemed to justify itself by its results. There are now 26 denominations or societies doing work among the Indians that deserve to be called missionary. The result of their united efforts is that 597 stations are maintained, with 428 pastors and missionaries, and over $1,000,000 is invested in church buildings. These statistics do not include the schools. In all there are about 80,000 Protestant Indians, actual communicants and not merely "adherents," while Roman Catholics claim 65,000 in addition. Thus about 40 per cent. of the Indian population is as much Christian as any corresponding white people. Yet there are still 46,000, on 40 separate reservations, for whom practically nothing has been done.

Educational Work

The government maintains an excellent system of primary schools among the Indians, so that the most effective aid that can be given to their education is in secondary and higher schools. An academy was begun and maintained for a time in Scott County, Kentucky, as early as 1826. It was attended mostly by Choctaws. Quite a number of young Indians received collegiate and theo-

logical training at Shurtleff and Colgate, and there was need of an institution in their own home. In 1879 Cherokee Academy was founded at Tahlequah; it was fortunate in having at its head from the beginning A. C. Bacone, who proved himself an eminent educator and organizer. Another school was opened at Atoka, for the Choctaws and Chickasaws, but in 1910 the two schools were consolidated, under the title at first of Bacone College, which has since been changed to Indian University. This institution now has a plant valued at $85,000 and an enrolment of about 275 students.

Another institution has a history probably unparalleled. The mission among the Ottawas proved so successful from 1823 to 1858, that practically the entire tribe became civilized, and seven-eighths of the male adults were members of Baptist churches. They became much interested in education. Rev. John Tecumseh Jones, an Ottawa by adoption, attended the first meeting of the Kansas Baptist Convention and urged the founding of an institution for the education of both Indians and whites. The Indians gave 20,000 acres of their land to establish it; an endowment was gradually raised; and Ottawa University is the result of that movement.

The discovery of oil in some parts of Oklahoma has greatly enriched many Indians, especially the Osage tribe. This, by the way, is an excellent example of what we sometimes call "poetic justice." Greedy white men, desiring the former lands of the Osages, procured their segregation on what were then supposed to be some of the most unpromising lands in the United States. They turned out to be one of the richest oil-fields. Each member of that tribe in 1921 received an average of $10,000 from royalties. More than $1,000,000 has been given by Indians in recent years for the maintenance of schools for their people, especially for the Murrow Orphanage

and Indian University. On part of this an annuity is paid during the life of the giver, Mr. Jackson Barnett, a full-blooded Creek, who gave in one lump $550,000. In 1924 the sum of $100,000 was received from Indians for equipment and buildings. These funds are administered by the ABHMS. Does it pay to Christianize such a people?

Among the educational work for Indians should certainly be reckoned what has been done to give them a Christian literature. Many of the Indian languages have been reduced to writing, and books have been published in Cherokee, Potawotamie, Creek, Choctaw, Iowa, and perhaps others. Among these books of course the Bible is chief, and has been issued in whole or in part for their benefit. Next come such books as the *Pilgrim's Progress* and a *Harmony of the Gospels.* Several periodicals are also regularly issued. Most of this, however, may be regarded as merely temporary; all Indians are rapidly learning to speak and read English, which in another generation will be their language as well as ours; and then all the treasures of our literature will be at their command.

A Vanishing Problem

Though the Indians are not a vanishing race, the Indian problem is vanishing. That problem is not merely to convert, but to educate and civilize. Our missions have from the first proclaimed a social gospel to the Indian, and have done much to teach industrialism and the arts of living. Less and less common in the days to come will be the reversion to type of the educated Indian. The American Indian has a high mentality; he will succeeed in almost anything he is given to do, providing he has training and opportunities equal to those of the white man. There are 49,962 Indians now engaged in farming, and 26,949 in native industries, for the most part as suc-

cessfully as whites in similar occupations. Many of them live in houses that would be a credit to any white community, with furnishings that indicate good taste and refinement. Of course there are still, and for some time there will be, "blanket" Indians, who stubbornly resist civilizing tendencies and try to maintain the ancient life and the ancient customs.

THE QUIZ

Are there many varieties of Indians? How many? What is the Indian population? Is it increasing or diminishing? Can you name some of the principal stocks? How many tribes are considered civilized? Are many of them educated? Can an Indian vote? What Indian words do you recall? Are the Indians poor? Do they own land like whites? What is their probable future? Have the whites treated Indians well? Have Indians kept faith? What is the Indian's attitude toward the Government? Who was the first missionary to Indians? What others were there in New England? What did Brainerd accomplish? Can you describe the work of Zeisberger? Why was it important? Why are there so few visible results of these missionary labors? Who was McCoy, and what did he do? What were some Indian missions in New York? Did they have any permanent results? What was done among the Cherokees? What has the A B H M S done for Indians? What have Baptist women done? In what tribes has there been largest success? Are Indians generous givers? What is the S B C doing for Indians? Can you name any especially successful missionaries? When was there a change of policy toward the Indians? Why has it lacked entire success? Is the United States Government favorable to missions or hostile? What can you say of the general results of In-

dian missions? Is our Government doing much for Indian education? What type of schools is most needed? What can you tell about the Indian University? About Ottawa University? Do Indians appreciate what is done for them? What evidence of appreciation do they give? Is there an attempt to give them a Christian literature? Do you think this will be a permanent work? Can you give a good reason for your answer? Will the Indian problem ever be solved?

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XXII

AMERICAN HOME MISSIONS

II. AMONG THE NEGROES

Our Negro Population

The Negro population of the United States is increasing more rapidly than the white, if we exclude from the latter European immigrants. The census of 1900 returned 8,833,994; that of 1910 gave them 9,827,763, which by 1920 had grown to 10,463,131. While they are distributed throughout the States, three-fourths of them are found below the Ohio River and Mason and Dixon's line. Though we speak of the American Negro as a single race, we have in fact to deal with a mixture of numerous African races, of great variations. Color is the simplest mark, and these races vary in all the shades from dark brown to jet black. Practically all of them speak the English language, after a sort, but many of the old pagan ideas and customs have survived among those who have forgotten their native languages.

African slavery was not the only form of bondage in the early history of America. Some captive Indians were made slaves, and for a time England sent her criminals to be sold as slaves, some for a term of years, some for life. But neither Indian nor white slavery worked well in the New World, and African slavery was the sole survivor from the eighteenth century. Spain began to import Negroes for slaves as early as 1517, and England followed the bad example in 1564. It is worthy of note that the first English slave ship was named the "Jesus," and its commander, Captain Hawkins, was knighted by

Good Queen Bess. African slavery was firmly established in all the colonies, and New England seamen were active in the business. Virginia had slaves as early as 1619, Massachusetts by 1638, New Amsterdam in 1650, Pennsylvania in 1688, and so on.

Abolition of Slavery

Slavery proved to be an economic and political problem of the first magnitude, apart from its ethical aspects. At the time of the adoption of the Federal Constitution, it was found in practically all the States, and so it was inevitable that it should be recognized in the Constitution, and prohibition of the slave-trade even should not be forbidden before 1808. Leading Southern patriots (like Washington, Jefferson, and Henry) were opposed to slavery in principle and hoped for its complete abolition soon. Slaves were counted in the enumeration of the States, though not citizens, which gave Southern whites disproportionate political weight. That constituted the root of the political problem. The economic problem also became a sectional one, because slavery was unprofitable in the North, where estates were small and free labor abundant, and there slavery was easily extinguished. In the South, larger estates were the rule, worked by gangs of Negroes, and there was little or no free labor available. In spite of this, there was a growing sentiment in favor of abolition until the invention of the cotton-gin, by a Yankee school-teacher, suddenly opened the way to immense profits in the cultivation of cotton by slaves. This firmly established the institution in the South, and led to a demand for the extension of slavery into the territories of the great West. This conflict of interests finally brought about the Civil War, of 1861-5, in which slavery perished. The Emancipation Proclamation issued by President Lincoln, in 1862, of doubtful legal validity, was

made the organic law of the land by the Fourteenth Amendment to the Constitution, in 1868.

The Present Negro Problem

The Negro problem of today is a race problem, an industrial problem, a housing problem. Attempts have been made to solve the race problem by colonization. The republic of Liberia and the English colony of Sierra Leone are results of such attempts, not very encouraging to future enterprises of like kind. It could only be a palliative at best, for not all the shipping of the world would suffice to transport in a decade the Afro-American population of the United States to Africa, assuming that homes and sustenance could be found for them there. The futility of the plan becomes evident at any serious attempt to calculate its physical possibilities. We may as well make up our minds to this: *The Negro is here to stay.* The white man brought him here, and the white man must now discover a way to live with him peaceably.

Will the solution of the race problem be found in future years by the route of miscegenation or amalgamation? Some ethnologists answer, Yes; and they point to the fact that history discloses no instance of two races living peaceably side by side without amalgamation. They call our attention also to certain facts regarding mulattoes. They increased from 584,049 in 1870 to 2,050,686 in 1910, but in 1920 were returned at 1,660,554. The amount and rate of increase are most uncertain—there is good ground for suspecting the accuracy of these figures. In any case, against the plausibility of this solution lies the fact of the very stubborn prejudice of the white people against intermarriage of the races. Mulattoes are the result chiefly of illicit connections. Marriage results in social ostracism among whites, and many States have made such marriages illegal. Virginia is a good example; by a statute

of 1924 marriage is prohibited between any white person and "any save a white person, or a person with no other admixture of blood than white and American Indian." So long as this social status persists, and there is no sign of its modification, no solution of the race problem by amalgamation is possible. The Negroes of pure blood are nearly as much opposed to amalgamation as the whites, though on somewhat different grounds.

No Longer a Sectional Problem

The Negro problem is no longer an exclusive Southern problem, if it ever was such. There has been steady movement of the Negro population northward, ever since the Civil War. At times there have been notable mass movements. In 1879 for example, there was large emigration from Louisiana and Mississippi to Kansas, caused by local political and social conditions. It was a salutary lesson, that when and where any people are denied just protection of their legal rights, the denial carries with it its own punishment. The State then most at fault suffered serious economic losses. Peonage, disfranchisement, mob violence, unjust segregation, curtailment of educational privileges, are some of the things that have led to Negro emigration. Lynching and intimidation by certain elements of the white race, avowedly to "keep the nigger in his place," have reacted upon themselves to retard the development of the guilty regions. The late war gave rise to a demand for labor that the people of the Northern States could not meet, especially with the depletion of their working force by conscription, and the result was a sudden and great influx of Negroes into Northern communities. Floods and the boll-weevil worked such destruction in the South as to induce a further exodus of Negroes, which, however, in recent years, appears to have practically ceased from natural

causes, rather than from application of any of the proposed remedies. One of the results is that the two largest Negro communities in the world are the Harlem district of New York and the city of Detroit.

The most spectacular manifestations of race feeling have been occasional riots and lynchings. While these have been most prevalent in the South, that appears to be due merely to the fact that there are more Negroes there; for the manifestations are not confined to any region. There are two kinds of lynchings that are easily discriminated: one due to outbursts of passion on the occurrence of revolting crimes, the other deliberately fomented by organizations under various names, such as "White Caps." The remedy in both cases is similar: prompt and stern dealing by police and courts with all criminals, under existing laws, and the strengthening of laws regarding crime whenever necessary. It is the present laxity, the slowness and uncertainty of "justice," that constitutes a permanent incitement to mob violence. Only a small percentage of murderers are convicted and punished, although the percentage of homicidal crime is larger than in any other civilized nation. All crimes against the person are much less severely punished than crimes against property; brutal assault with intent to kill will often result in imprisonment for two years, while a burglar will get a sentence of twenty years. Such anomalies cannot fail to provoke social resentment and mob violence.

Religion Among the Negroes

The Negro has a natural bent toward religion, of the emotional type, but his emotions are violent and unstable. Religious progress is mainly the result of "revivals" or "protracted meetings" during which great excitement often prevails. Those physical manifestations, that were once common among whites but have now almost ceased

among them, are still characteristic of Negro revivals. Because of this natural bent, the great bulk of Negro Christians are either Baptists or Methodists—the two denominations that have always laid greatest stress on conversion, or a personal experience of divine grace in the forgiveness of sins. The Episcopal Church is making some progress among the Negroes, numbering about 15,000. The Roman Catholics are doing still better, and claim 150,000. But these are trifling numbers compared with the 3,137,160 of Baptists and the 1,384,209 of Methodists among the Negroes (1923).

Before the Civil War and emancipation, such Negroes as became Christians became members of the white churches of the South, and to some extent of the North also. Negro churches were not tolerated in the South under slavery, and were few in the North, where they were not forbidden indeed, but scarcely encouraged. With freedom came a disposition to organize by themselves; churches and preachers came into existence with startling rapidity, and further organizations followed the same steps as among the whites generations before. The first State Convention of Negro Baptists was organized in North Carolina in 1866, and a National Convention followed in 1880. They have the usual Boards and are engaged in a variety of missionary enterprises, in principle and method different not at all from those of the white Baptists. Their Publication Board is located at Nashville, Tenn., where it has a plant worth $500,000, and supplies their churches with Sunday-school and general religious literature. B Y P U and Church Extension Boards are also at Nashville; the Home Mission Board is at Little Rock, Arkansas, and the Woman's Auxiliary has headquarters at Washington. The Educational Board at Chicago is operating 108 high schools and colleges, besides cooperating with the A B H M S. A National Theo-

logical School has lately been begun at Nashville. The Woman's Auxiliary operates a training-school, one of their most valuable institutions, with a plant valued at $300,000. Several religious weeklies are published among them and have a considerable circulation. The Negro Methodists have a similar history, and there are several varieties of them, corresponding to the divisions among the whites. It should be added that there are some Presbyterian and Congregational churches also, but these denominations, comparatively speaking, have made no impression on the Negro population.

Education Among the Negroes

The Civil War resulted in the freedom of African slaves—that is, it freed their bodies. The real battle for the freedom of the Negro race—spiritual freedom—came later. It was a bloodless conflict, in which North and South have been allies, not enemies. Emancipation was a national enterprise; it was natural that national aid should be extended to help the freed race make the best of their new opportunities. The Freedmen's Bureau was established by Act of Congress, in 1865, with this objective. Its project was an ambitious one, too large perhaps for successful accomplishment during the brief time of its existence; and while it did much for the relief and advancement of Negroes, it failed in two important particulars to do what was hoped: it did not make Negroes landholders in any considerable numbers, and it did not establish good-will between the freedmen and their former owners. It expired by limitation in 1869.

In the meantime it had done considerable work of education, most notable of all by founding Howard University at Washington, chartered by the United States in 1867. It has grown to be a great institution, with a faculty of 150 or more, and students numbering over

1,400. It has a fine plant, and in addition to its College of Arts and Sciences has a large group of professional schools, not only the usual Law, Medicine, and Theology, but various schools of Manual Arts and Applied Sciences, a Conservatory of Music, a Commercial College, and an Academy. Recently Rev. Mordecai W. Johnson has been chosen President, the first Negro to fill that post, a product of Chicago, Rochester, and Harvard, who has already shown his capacity as organizer and is now in the way to demonstrate that the Negro race can furnish its own leadership in education.

Denominational Schools

Immediately after the conclusion of peace, practically all the Home Mission societies and Boards began work among the freedmen. It was recognized that their great need was education, and especially after their enfranchisement this became a matter of patriotism no less than religion. So great a mass of ignorant citizens was a menace to our institutions that could not be suffered to exist. One of the first organizations in the field was the American Missionary Association, begun as an undenominational body, but gradually coming under the control of Congregationalists chiefly, as its largest supporters. In 1866 Fisk University was established at Nashville, Tenn., by the Association, where it has done a work probably excelled by no similar institution.

Hampton Institute is another school that owes its existence to this Association. It was chartered in 1870, but began its career two years earlier in an old barrack, with two teachers and 15 pupils. It grew to splendid proportions under the wise management of General S. C. Armstrong, who proved himself one of the great educators of his day. It now has a campus and farms of 188 acres, 60 buildings, and more than 1,400 students each year.

Besides school buildings, its plant includes workshops, and laboratories for all forms of engineering, as well as a fine stock-farm and all its appurtenances. It has done and is doing a marvelous work for the Negro race. Moreover, since 1878 many Indians have been educated here, mostly Sioux, under the capable direction of Captain R. H. Pratt. Besides the regular sessions, a summer school for teachers is maintained, at which 1,800 teachers from all over the South come for additional training in their calling.

One of the finest achievements of Hampton was the training of Booker Washington, and if it had graduated but this one man, it would have amply justified its existence. He was born about 1858, went to Hampton in 1872, was graduated in 1875, taught several years in several places, and then organized a school at Tuskegee, Ala., that in the end became even more famous than Hampton. It was Washington's good sense that enabled him to see the defects of previous attempts to educate the Negro. Northern people began this work with the determination to give the Negro just as good educational opportunities as the white race had, believing that they had minds capable of responding, that the Negro could acquire languages, higher mathematics, and the sciences as well as any white man. So they established colleges and universities and seemed to prove their case—Negro youths pursued the higher studies successfully and qualified themselves for various professions. But many of the graduates found no careers open to them; their own people were chary of support, the whites would not employ them professionally. It was apparent that the higher education of Negroes had been overdone, the colleges and universities did not give them the kind of training that their actual environment and social status called for. A new educational ideal was demanded.

Booker Washington established a school for industrial training; he saw that his race could progress only by winning economic independence, by demonstrating to the world that Negroes are a people who can stand on their own feet and go forward "under their own steam." His success was so unquestionable, the growth of the Tuskegee institution was so rapid and great, that both North and South recognized him as the distinguished benefactor of his race. Harvard recognized his accomplishment by giving him the degree of M. A. in 1896, and Dartmouth made him an LL. D. in 1901. Tuskegee has trained over 2,500 young men and women, has over 100 buildings and 20,000 acres of public lands. A Bible training-school and a theological seminary have been added in recent years. Best of all perhaps is the fact that its success has stimulated at least 15 similar schools in various parts of the South. A recent movement for the endowment of Hampton and Tuskegee resulted in the raising of a fund of $7,000,000, and both institutions have now been placed on a firm and enduring foundation.

Southern Methodists have been active in educational work among the Negroes, having given nearly $700,000 during the last four years for this purpose. Among the principal items in this budget have been the erection and equipment of a building for Texas College at Tyler, at a cost of $125,000; another with its equipment costing $100,000 at Haygood College, Ark.; a building worth $40,000 at Boley, Okla., and one worth $100,000 at the industrial institute, Holly Springs, Miss.; a dormitory worth $60,000 and a $50,000 domestic-science building at Paine College, Augusta, Ga.; and the projection of a $125,000 science building for Lane College at Jackson, Tenn., besides $30,000 in endowment for the same institution. This is one of the greatest contributions to the education of Negroes that has yet been made.

Economic and Social Progress of Negroes

According to the census of 1920 Negroes own 600,000 houses, an increase of 100 per cent. in twenty years, besides 250,000 farms, of 21,000,000 acres, the value of which is $700,000,000. They have 59,000 business establishments, operate 74 banks, and their total wealth is estimated at $1,000,000,000. Illiteracy has been reduced among them from 44 per cent. to 20 per cent. There are 1,800,000 Negro children in public schools. They have 43,000 churches, with 4,800,000 communicant members, and their church property has an estimated value of $86,000,000. About 50 per cent. of their professing Christians are affiliated with Baptists: 21,762 churches and 3,020,950 members.

In general culture and contributions to literature and art, Negroes are making their mark as well. Their proficiency in oratory is well known, and few names stand higher in the annals of American eloquence than those of Frederick Douglass and Booker Washington. The poems of Paul Laurence Dunbar and William Stanley Braithewaite are known and prized by all lovers of the best modern literature. The stories of Charles Waddell Chesnuth are familiar to all readers of the *Atlantic Monthly*. W. E. B. DuBois, a graduate of Harvard, is an outstanding writer on social and political topics who commands attention whenever he speaks. Some have won distinction in art; the pictures of Henry O. Tanner are highly esteemed. In music, both as performers and composers, they have done remarkable work. Samuel Coleridge Taylor ranks high among our recent American composers. Harry T. Burleigh is well known as the composer of "Deep River" and many other popular songs. Roland Hayes is one of our great singers and has highly distinguished himself as a soloist with the Boston Symphony

orchestra. In scientific research and invention they have also made contributions of acknowledged value. The future possibilities of the race are very great.

Of colleges and universities for Negroes there are now 52. Besides these, there are 18 schools for girls, 35 theological schools or departments, 2 law schools, 3 of medicine, pharmacy, and dentistry. Seventeen State agricultural and mechanical schools are maintained, and fifteen normal schools. For secondary education, there are several hundred schools claiming academic rank and a large number of public high schools.

What Baptists Have Done

The Baptist schools for Negroes number sixteen, well distributed and located at strategic points: Storer College, at Harper's Ferry, W. Va.; Virginia Union University and Hartshorn Memorial College at Richmond; Shaw University at Raleigh, N. C.; Mather College at Beaufort and Benedict at Columbia, S. C.; Florida Normal and Industrial Institute at St. Augustine; Morehouse College and Spelman Seminary at Atlanta, and Selma University at Selma, Ala.; Jackson College at Jackson, Miss.; Coleman Academy at Gibsland, La.; Bishop College at Marshall, Texas; Arkansas College at Little Rock; Roger Williams University at Nashville; and Simmons University at Louisville. Of these schools, Virginia Union and Morehouse are for boys, Hartshorn Memorial and Spelman for girls, and the rest are coeducational. The W A B H M S cares for Hartshorn, and also for Mather School for girls, located at Beaufort, S. C., in which elementary and high-school grades are maintained. These institutions have a total enrolment of about 6,000 students, and faculties of over 340. Most schools offer industrial courses and cultivate the spirit of independence, self-reliance, and thrift. Nearly 11,000 teachers have gone out,

and are today filling positions of all sorts, from grade schools to 350 college professors and presidents. In round numbers, they have graduated 700 physicians, 300 pharmacists and dentists, 150 lawyers, and many welfare workers. "When you educate the Negro," said President Maxson of Bishop College, "you are removing them from the liability side of the book and putting them on the asset side."

What Negroes Are Doing for Themselves

The best testimony to the effectiveness of the educational work Northern Baptists have done in the South, and other agencies as well, is to the stimulus it has given toward self-help among the Negroes. Five of the schools named above (Selma, Arkansas, Florida, Roger Williams, Simmons) have had some help from the A B H M S, but have been established and maintained very largely by the efforts of the Southern Negroes themselves. The following schools have been almost wholly founded and supported by them: Central City College, Ga.; and Rome Industrial School: Baptist State University, Ky.; Louisiana College; Natchez College, Western College, Mo.; Morris College, S. C.; Houston College, Texas. Their combined property is estimated to be worth $405,000.

One of the most remarkable institutions is Piney Woods College, near Jackson, Miss., founded by Laurence E. Jones, a Negro born at St. Joseph, Mo., educated at a white man's college, stimulated by the example of Washington to begin a work among his own people. He started without a dollar, with an open-air school under a cedar tree; then moved into an old cabin given by another Negro for the purpose, and gradually built up what he calls the Country Life School. It never closes; the pupils study and work the year around. A visitor thus describes a commencement in this unique school:

The stage represented a hive of industry. There were a sewing-machine, a typewriter, an adding-machine, a miniature store with its scales and cash-register; a cream-separator and a churn, a hand-loom, laundry devices, a forge, bricks and mortar, lumber, and carpenter's tools, a pile of cornshucks, a bottomless chair, a model kitchen, and a homemade electric light and water plant.

The graduating class went to work. One girl prepared and cooked a meal, another made a dress, another took the cornshucks and wove them into a seat for the chair. Other girls made a rag rug. Others washed and ironed, wrought wonderful baskets out of pine needles, or with clay and colored wax converted fruit-jars and old bottles into colorful decorative objects to brighten humble homes. One boy started up his homemade light plant, and 40 bulbs in the auditorium glowed.

In fifteen years Piney Woods has grown from nothing at all to a school in which 300 boys and girls are receiving such training; and has an industrial farm of acres and buildings valued at more than $100,000, mostly erected by the students themselves. An extension work is now carried into every county of the State.

The industrial feature is emphasized in all the Baptist schools. Clubs for farm boys and girls are being organized in many communities by teachers in our schools. This work is done in cooperation with the United States Department of Agriculture and County Farm Bureaus. A part of the summer vacation each year is devoted by the teachers to the supervision of the projects undertaken by the members of the clubs. The activities are all practical and must measure up to national standards. Each member is encouraged to raise a pig or set a hen, or grow potatoes or corn, or raise lambs or a calf, or do cold-pack canning or plain sewing. Practical farming is taught at several of our schools.

The Great Educational Funds

It is gratifying to know that illiteracy is rapidly declining in the Negro race. The Southern States have been making increasingly generous appropriations for

Negro schools from decade to decade. Much has also been accomplished by private beneficence, more in the way of aiding institutions already established than in establishing new. The first large gift for this purpose was that of George Peabody, who in 1867 gave $2,500,000. In March, 1882, John Fox Slater gave $1,000,000, and in 1888 Daniel Hand gave $1,500,000. The income of these funds is administered under the direction of trustees for the support of normal and industrial schools, and to aid public schools in the more needy sections.

Both the Peabody and Slater Funds have in late years been affiliated as to administration with the General Education Board, which administers the great gift of $50,000,000 by John D. Rockefeller. While these funds are used for general purposes, the Negro schools have received their due proportion of aid from them.

The S B C Work Among Negroes

Southern Baptists were slow in undertaking work among the Negroes. For this there were many reasons, perhaps the chief one being the poverty of the Southland in the years immediately following the Civil War. That struggle left the South exhausted, stripped of its antebellum wealth, and for a time life was a hard struggle for existence. But in these later decades, with the growth in numbers and wealth that has characterized the Southern Baptist churches, a commendable degree of interest has been manifested in the religious and social welfare of the Negro race. As Northern Baptists have confined their efforts mostly to education, so Southern Baptists have mainly emphasized evangelism. They cooperate in this work with the National Baptist Convention (Negro) and at their last reports had 14 workers, who had in the year 1925 baptized 2,736. In their five-year movement, the S B C churches proposed to spend

$60,000 on evangelism, $103,000 on teachers, and $405,000 on building and equipping schools, a total of $573,000 to be devoted to this part of their work.

A Weakness of the Race

In their present state of intelligence, many Negroes fall easy victims to religious enthusiasts and impostors, and the result is the frequent appearance among them of queer new sects. Two of these originated at nearly the same time. In 1889, Rev. William Christian became dissatisfied with any church or form of religion known to him and organized the first Church of the Living God at Wrightsville, Arkansas, whence it has spread to many Southern States, and to the central belt, from Ohio to Kansas. This church practises immersion, washing of feet, and administers the eucharist with water and unleavened bread. The last religious census (1916) gave this body 136 churches and 9,626 members. The other sect, known as the Church of God and Saints of Christ, owes its origin to William S. Crowdy, a cook on a Western railway car, who claimed a prophetic vision in obedience to which he organized the first church of this order at Lawrence, Kansas, in 1896. These Saints believe that Negroes are descended from the ten lost tribes of Israel, observe the Jewish calendar and fast-days and many of the Mosaic dietary laws. They agree with the Church of the Living God in the doctrine and practise of the ordinances. The census gave them 94 churches and 3,311 members, which was 100 per cent. increase in ten years. While pretty well scattered, they are strongest in the three States of New York, Virginia, and North Carolina. They hold an annual assembly, usually at Washington, which is largely attended, many making great sacrifices in order to be present. Occurrences like these emphasize the value and need of the educational work now carried

on for the benefit of this race, and admonish us to "strengthen the things that remain."

THE QUIZ

Are Negroes increasing? Where are they located? Were there other slaves than Negroes? When did African slavery begin? Who carried on the slave trade? Why did the North abolish slavery? Why did the South retain it? What was the result? What is the nature of the Negro problem? What solution has been proposed? Is amalgamation probable? Are mulattoes increasing? Is this a sectional problem? How does race feeling often manifest itself? Is there a removable cause? What is the characteristic of Negro religion? What denominations have most Negro members? How did they come to have separate organizations? What can you tell of their Boards and work? What was the Freedmen's Bureau? When and how was Howard College founded? Is it a large institution? Who established Fisk University? What of its work? When was Hampton begun? Who built it up? How extensive is it? Has it other than Negro students? Who was Booker Washington? What institution did he found? What was his great idea? Has it succeeded? What have Methodists done of late? Are Negroes making progress? How many schools for Negroes have Baptists? How many are coeducational? What is their output? What schools have Negroes established and maintained? Who founded Piney Woods College? What sort of work is it doing? What great educational Funds do you know about? Are they helping Negroes? What is the S B C doing for Negroes? On what does it concentrate? What is a weakness of Negroes? Can you describe some of their recent sects? Can we learn something from these things?

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XXIII

AMERICAN HOME MISSIONS

III. AMONG FOREIGN POPULATIONS

Magnitude of the Problem

Every American problem is also a home-mission problem, but this is especially true of the immigration problem. We are concerned with it equally as patriots and as Christians, as lovers of God and lovers of our country. For three-quarters of a century a steady stream of immigration has been pouring into our country, in ever-increasing volume. Imagine the United States invaded by foreign armies landing troops on our shores at an average rate of 20,000 a week. Yet that is almost exactly what happened in the decade from 1904 to 1914, except that it was a peaceful invasion, not military. Between 1820 and 1920 nearly 35,000,000 foreigners entered the United States—it is as if France had dumped her entire population on our shores. This in itself constitutes a problem such as no nation in the world has hitherto had to face and solve.

Since 1900 the character of this immigration has greatly changed. Nineteenth-century immigration was mostly from Great Britain and the peoples of Central and Northern Europe—fully 75 per cent. was of that "Nordic race" of which we hear so much, closest akin to the original settlers of North America. More than 70 per cent. of twentieth-century immigration has been from Southern and Southeastern Europe. Before 1900 the largest number of immigrants came from Great Britain, Germany, and the Scandinavian countries, in that

numerical order. Since 1900, the order has been: Austria-Hungary, Italy, and Slavic peoples, outnumbering the former leaders two to one. These people differ from the original settlers and their descendants more than the "Nordics," are less easily assimilated and therefore constitute a more difficult problem.

The problem is made still more difficult by the high percentage of illiteracy in these newcomers, in some races over 50 per cent., and the average is fully 25 per cent., while the illiteracy among native whites is only two per cent. On the other hand, these people are eager to have their children educated and send them by millions to our public schools, so that the illiteracy of persons over ten years of age of foreign parentage is but six-tenths per cent. for girls, and eight-tenths per cent. for boys, while illiteracy among those of native white parentage is 2.2. Some other features of the problem are these: (1) Four-fifths of this new immigration tends to concentrate in five of the North Atlantic States—Massachusetts, Connecticut, New York, New Jersey, Pennsylvania—and one Middle Western State, Illinois. Germans, Slavs, and Scandinavians go West; Hungarians, Italians, and Russian Jews stay in the East. (2) A marked decrease of the birth-rate occurs among these people, though it is still higher than that of the native population. (3) A rise occurs in their standard of living, but a lowering of the general average, owing to the effect of their competition on wages. (4) Marked increase of social burdens everywhere takes place, such as unemployment, disease, pauperism, insanity, crime.

Restricted immigration, the policy deliberately adopted by the United States, and likely to be maintained, if not made more stringent, may be expected to help the solution of this problem—at least to prevent its being made more difficult. Careful consular inspection of immigrants

before embarkation, which has been proposed but not as yet adopted, might do much to exclude the physically and mentally unfit. We cannot afford to let European nations make this country a common dumping-ground for their refuse populations; they should be made to take care of their own criminals and paupers—we have plenty of our own.

Americanization

Few things are oftener topics for the orator and for conversation, and few things are so little understood. What is the much talked of "100 per cent. American"? Is he the man who shouts most loudly and waves the flag most frantically? There were profiteers during the late war who waved the flag with one hand and picked your pockets with the other; shall we account them 100 per cent. Americans? Josiah Strong wisely said, "Every man is an American who has American ideals, the American spirit, American conceptions of life, American habits." The man who can measure up to that definition is an American, whether he has spent one day in this country or all his life. The man who falls far below that definition is no American, though he and his ancestors have lived on American soil for generations. You cannot make that kind of Americans with a club, as some zealous people have tried to do. You cannot make that kind of Americans in a few days by any sort of factory process. To make Americans of that type takes time and tact and education in the broadest sense of that much abused word. In the meantime let us native Americans remember that we have something to receive as well as to give, something to learn as truly as something to teach. So shall our civilization be enriched by the best elements of the cultures that these people are bringing with them.

What are American ideals:

1. Freedom under law, not lawless freedom. This means that all laws are to be obeyed and enforced, so long as they remain unrepealed.

2. High standard of social morality—no double standards in sex or business.

3. Good social habits—cheerful observance of all regulations for common good and decency—no spitting on sidewalks, no scattering of rubbish, no reckless driving of cars. Consideration to be always shown to the other man.

4. Genuine loyalty to American institutions, which does not mean that our constitution and laws are perfect, and that anybody who proposes their alteration is a traitor.

5. Freedom of speech, combined with responsibility for all utterances. Speech not to be restrained by injunctions, and governmental or police regulations, but offenses against the laws to be punished by whomsoever committed.

Home Missions and Evangelism

The work of the A B H M S was not originally among the foreign elements of our population, but among the native Americans, and was a direct consequence of that remarkable westward movement which characterized the first quarter of the nineteenth century. The more hardy and adventurous people of the East, as well as a certain proportion of the newcomers, pressed into the Middle West and the Mississippi Valley. The first national missionary society of Baptists, popularly known as the Triennial Convention, was formed primarily to engage in foreign missions, but soon began to devote part of its efforts to evangelizing those newer Western regions and to promote education. It was not until 1832 that a separate organization was formed to be distinctively a home-mission enterprise. From that date the work of evangelizing the new West became one of the chief activities

of Baptists. At the Jubilee of the society, in 1882, it was reported that 2,926 workers had been in its employ, that they had organized 2,840 churches, and baptized 87,937 persons, and that $4,000,000 had been expended in this work.

In many of these newer Western communities, a Baptist missionary preacher held the first religious service the people had known. A large part of what are now the strongest churches of the Middle West owe either their origin or their continued existence to the missionaries of the A B H M S and to the fostering care of that institution. The first church of any kind in Chicago was formed by a home missionary, in 1833, and consisted of 15 members; soon after a combined church and schoolhouse was built. This is still known as the First Baptist Church of Chicago, and has itself been a mother of many churches. The first church of Oregon City was due to Hezekiah Johnson, a pioneer missionary, organized May 25, 1848. It had the first Sunday school on the Western coast. Oregon had not even a territorial government then and was not admitted to the Union until 1859. Then there were 30 Baptist churches in the State and 1,000 members; and the year before five Associations had been formed. The first Baptist church in Oklahoma City, formed in 1889, was aided in building its first house of worship. It now has over 1,000 members and a church edifice that cost over $100,000, and is regarded as one of the finest in the West. In the earlier years the society conducted practically all of this work; but as the churches became more numerous and stronger, local and State organizations were effected, and the society wisely adopted the policy of cooperating with them. A fuller account of this aspect of home missions will be found in the chapter following.

In addition to its evangelism, the A B H M S through

its missionaries was an efficient helper in the establishment of our Baptist colleges in the Middle West. Its representatives took an active part in the founding of Shurtleff, Franklin, and Kalamazoo Colleges, and aided them in their early struggles. The Middle West continued to be the main field until the discovery of gold in California (1848) led to a great immigration to that State and later to the whole Western coast States. And from 1850 settlement of the trans-Mississippi region began in earnest, furnishing an entirely new opportunity and need for missionary effort. The first appointments of missionaries to Colorado, Dakota, Wyoming, and Idaho occurred in 1864, and work was begun in Washington in 1870. From that time to this, there has been steady expansion and remarkable growth in this vast region, which was hardly known to exist when the society was organized.

The First Foreign Populations

Germans and Scandinavians began to come to this country in ever-increasing numbers, from 1820 on. Germans received first attention, and work among them began in 1839. Some qualified missionaries developed from the earliest converts, by whom the work was successfully carried on. One of the most important of these early accessions was Augustus Rauschenbusch, who had received the best theological training that a German University could then give, and made possible the founding of the German Department of the Rochester Theological Seminary, in which three generations of ministers have since been trained for the German churches. These increased so rapidly that a German Conference was organized in 1850, followed in due time by eight other local organizations and a General Conference in 1865, which includes all the German Baptist churches of North Amer-

ica. They have grown to 31,837 members and in 1925 raised for all purposes considerably over $6,717,000, of which sum nearly $200,000 was for missionary purposes. Though some aid is still given by the A B H M S, the German churches are not only mostly self-supporting, but have their own active missionary enterprises, contribute to their German Department at Rochester, have a fine publishing and printing plant at Cleveland, and maintain a number of homes and orphanages for the care of their dependents.

Perhaps a decade later missions were begun among the Scandinavian peoples. The first Norwegian church was formed in 1848 and the first Swedish in 1852, both in the Middle West. From 1879 onward all this foreign work increased in extent and importance, and also in fruitfulness. The establishment of a department in the Morgan Park Theological Seminary (now the Divinity School of the University of Chicago) under the direction of J. A. Edgren, was a great aid to the development of these churches. At the present time there are 32,438 Swedish Baptists, organized in 20 local Conferences and a General Conference that was formed in 1879. In 1925 they raised for all purposes more than $1,000,000. The Danish General Conference, formed in 1910, and the Norwegian Conference of the same year, represent a membership of some 4,000 and 2,000 respectively, and have a theological school affiliated with the Northern Baptist Seminary at Chicago.

The Newer Foreign Elements

The most striking feature of the work for a generation or more has been among the newcomers from Southern Europe. It will be impossible to describe this work in detail; a separate volume would no more than do it justice; only general features and results can be attempted.

Suffice it to say that nearly every race and nationality of Eastern and Southern Europe has its representatives here in considerable numbers, and so far as possible the attempt has been made to give them the gospel in their own tongue, through missionaries of their own race and language. Many Baptists will be surprised to learn how extensive and successful this work has been and still is. Most numerous of all are the various branches of the great Slav race; there are now in the United States approximately six millions, of whom half are Poles. These are largely concentrated in certain States and cities, which makes the problem of evangelization at once simpler and more difficult—simpler in that effort can be as concentrated as the population, difficult because such concentration leads to clannishness and retards Americanization as well as Christianization. There are now about 1,400 Polish Baptists, and a Polish Union was formed in 1912. Next to the Poles are probably those from Czechoslovakia, and there are among them 1,800 Baptists, represented in a Union formed in 1912. Considerable numbers of Russians have come to us, including people from "Little Russia," as it used to be called, now known as Ukraine. The Russian and Ukrainian Baptists number 747, and their Union was formed in 1919. This great Slav population is principally settled in New York, New Jersey, and Pennsylvania, and in the northern row of Middle West States. Its chief urban centers are New York, Philadelphia, Buffalo, Detroit, and Chicago. Something more about this work will be said in the later chapter on City Missions; but of this part of the foreign work, and the proportion Baptists are doing in it, one may here add: of a total of 42 centers of missionary work among Russians, Baptists have 23; while they have 22 out of 40 among the Poles, and 17 of 125 among Czechoslovenes.

Of other European populations largely represented among us, not quite so much can be reported in the way of progress, but there has been enough to give great encouragement. Hungarian Baptists number 641 and have a Union formed in 1908, and Rumanian Baptists date theirs from 1913, while they report 656 members. Vigorous gospel work has been prosecuted also among the Letts, Estonians, and Finns; and among the latter had so progressed that in 1901 a Mission Union of their churches was formed. They now have 20 churches and 868 members. The Latin nations have been sending us great numbers in the last decades, especially Italy. Work among Italians has been very successful; their members now number 3,000 and they have a Convention formed in 1898. An Italian Department in their interest is maintained at Colgate University, which is furnishing their churches with a trained ministry. Immigration from France has always been negligible, in comparison with that from other European nations, but in the last three decades there has been a large influx into New England of French Canadians. Missions have been conducted among these people with much success, not adequately represented by the statistics. There are eight churches, that form a New England Conference of French Baptists with 392 members. In addition, there are 300 Portuguese Baptists, and a Congress representing all their churches was formed in 1919.

An incidental result of this progress in evangelizing has been the development of periodicals for intercommunication and propaganda. Weekly papers are now published in Italian, Norwegian, Danish, Czechoslovakian, Polish; and semimonthly publications are appearing regularly in Rumanian, Spanish, Hungarian, Finnish, Russian, and Slovak.

It may also be noted, as one of the results of this work,

that recent advance of Baptists in many European countries owes much to the return to their native land of many who were converted during their stay in the United States, and on returning have become unofficial but efficient missionaries among their own people. Conversely, many of these foreign-speaking churches have been considerably increased in numbers by immigration of those who had become Baptists in the homeland. This is especially true of Germans and Swedes and Norwegians. The old distinction between home missions and foreign missions no longer holds, if it was ever valid.

Work Among Asiatics

It is well known that large numbers of Asiatics have found their way to this country, and that their presence has given rise to many problems political and social, as well as religious. The A B H M S has for many years recognized its obligation to these people, and in cooperation with State Conventions and City Missions, as well as sometimes independently, has done what it could to give them the gospel. Most of the available particulars can be best given in the two succeeding chapters, but it is only just to give this recognition here to this feature of the society's work.

Quite recently immigration from India has set in and in the coast States considerable numbers of Hindus are found. Whether they will be allowed to become citizens is yet doubtful—the decisions of our courts are conflicting with each other, and sometimes with the Constitution, for most of these people are as truly "white," that is, of Aryan stock, as some of the swarthy inhabitants of Southern Europe. But citizens or not, they are entitled to the gospel. Rev. Theodore Fieldbrave, a graduate of Crozer Theological Seminary and one of their race, is ministering to these people, with hopeful prospects.

International Baptist Seminary

One of the most important advances in work among foreign populations was the establishment of this institution by the A B H M S in 1919 (incorporated in 1925 by special act of the New Jersey legislature). The great majority of immigrants in recent years came from the non-English-speaking countries of Europe, and most of the adults will never learn to speak English well, or to understand spoken English beyond the modicum necessary to live and work here. Hence if they are to receive the gospel at all, it must be given them in their own tongues. With their children it is different, they will be educated in our public schools, for the most part, and will become bilingual. In fact, they will come to speak and understand English better than their mother tongue. Evangelists and pastors among these foreign peoples must therefore be bilingual, in order to do the best service. The Seminary was planned to meet this need, and an excellent location for it was found in East Orange, N. J., where there is easy access to many thousands of foreign-born peoples. There are five departments now organized: Czechoslovak, with five students; Hungarian, with eight; Polish with eleven; Rumanian, with three, and Russian, with twenty. Besides these, a woman's department is in process of organization, and already has eleven students, while a Spanish-American department is maintained at Los Angeles, Calif., with twenty students. In all, the institution had in 1926 an enrolment of 78. Most of the work in Bible study is done in the native language of the students, so that at graduation they will have an adequate knowledge of the Bible in their own tongue. Most of the other studies are carried on as far as possible in English. Direct instruction in writing and speaking English is an important part of the training. Courses

are given in American history, American government, and American social problems. The plan and spirit of the institution are most commendable, and it cannot fail to make a contribution of the greatest value to the evangelization and Christian training of those who have come to us in so great numbers from abroad.

Chapel-car Work

The idea of this work originated with the late Rev. Wayland Hoyt, D. D. His brother, Colgate Hoyt, was a prominent railroad man and with some of his associates became interested in the project. So the first chapel car, "Evangel," was built and turned over to the A B P S for operation. It was fitted up with a chapel and also living quarters for the evangelist in charge. Meetings could be and often were held in the car; quite as often it was side-tracked at some new settlement in the West, and meetings were held in the village or town. As a result, a Sunday school was usually organized, and often a church. Many churches throughout the newer West owe their beginnings to the chapel-car work; and in the great majority of cases the first religious meetings ever held in these new towns were held by the chapel-car evangelist. The method was found so effective that other cars were built, until six were doing service. The names of the added cars are: Emmanuel, Glad Tidings, Good Will, Messenger of Peace, Herald of Hope, and Grace. Evangel and Glad Tidings, after thirty-six and thirty-five years of service respectively, have been side-tracked permanently, and are (1927) being used respectively as the First Baptist Church and parsonage of Rawlins, Wyoming, and the First Baptist Church of Flagstaff, Arizona.

The latest development along this line is the auto chapel car. The first of these was the "Crawford Memorial,"

for special missionary work among the Mexicans of California and Arizona. It is able to reach many hamlets to which no railway gives access: construction-camps, cotton plantations, and other places where Mexicans are employed in industries. The importance of this branch of work may be estimated from the fact that, according to official records, more than 90,000 Mexicans entered the United States in 1894-5, besides many more who entered clandestinely. The shutting off of European immigration has created a sort of vacuum in parts of the Southwest and West, into which Mexicans have rushed. The names of the additional auto chapel cars are: The Ernest L. Tustin Memorial, No. 2; the Brockway Memorial, No. 3; the Henry L. Morehouse Memorial, No. 4; the New England Memorial, No. 5. The last named car was dedicated on September 12, 1926, in Carolina, Porto Rico, and set apart for work in that island. The Spanish-American Theological Seminary at Los Angeles, under charge of Rev. J. F. Detweiler, is now training seventeen students for the ministry, and many of them will be available for this work. At present the auto chapel car "Crawford Memorial" is conducted by a Mexican, Rev. Pablo Villanueva, who has shown special ability to reach his countrymen as a colporter-missionary. This is, however, not a new work, but a new phase of an old work. The A B H M S began labors among the Mexicans in New Mexico and Arizona as far back as 1880.

The Colporter-Missionary

All the work of the A B P S is strictly of a missionary character. Beginning in Washington in 1824 as a Tract Society only, it was removed to Philadelphia in 1826 and its scope of operations widened to include the publication of religious books and the promotion of Sunday schools. If these are to be reckoned an indispensable part of mis-

sionary propaganda in foreign lands, they can be considered nothing else in our own country. But the colporter-missionary is unmistakable and the nature of his work is of the most purely missionary type. The employment of such workers began as early as 1841, and ten years later 27 men were giving their full time to this service. In time the number became as large as 200, and of late years the average has been fully 100. Much of the colporter's labor is pioneering; he goes into new regions, where the gospel has seldom or never been preached. Thousands of Sunday schools have been organized by these missionaries, a large proportion of which have since grown into churches. Bibles, Testaments, and other religious books have been sold in vast numbers. Not only in the newer parts of the great West, but among the polyglot populations of Eastern cities, this work has been most fruitful. In our missions—Mexico, Cuba, Porto Rico, for example—the colporter is an invaluable assistant to the evangelizing missionary. In the early days the colporter went about on foot, but this was found to be a wasteful expenditure of time and energy, so in 1897 wagons were used and by 1912 there were 76 of these actively engaged. The first autocar was put in service in 1901; now there are 25, and colportage is more successful than ever.

Church Edifice Work

A church is a Christian household or family, and needs a house to live in as much as any other family. A building for meeting together in worship and for social purposes is indispensable to the growth and permanence of any church. There were comparatively few houses of worship of any sort in the new West when the A B H M S was organized. Churches like those in Chicago and Detroit worshiped in little log or slab shacks; many met

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in the open air, or in the houses of members; sometimes schoolhouses were utilized. The Society early appreciated the importance of church building in the newer regions and the necessity of affording help and encouragement to those whose resources were inadequate to providing their own housing. Special donations were invited for this purpose in 1852, and in 1854 a Building Fund of $100,000 was planned. It started well, and $5,678 was subscribed the first year, but thereafter progress was slow and up to 1866 only $72,000 of the amount had been given. Not dismayed by this, the Board voted to increase the fund to $500,000 and to make a special effort to raise this sum. In 1869, this feature of the Society's work was made a separate department. In 1869 a new departure was made: the loan system had worked badly, and it was decided to make outright gifts. A church debt is a doubtful blessing anywhere, and the newer the community the more dubious the blessing. The work has since been enlarged by giving not only money, but professional advice to churches about to build, and accordingly the department is now known as the Department of Architecture. It has at its head a competent architect, whose advice is also at the service of Baptist churches and institutions that do not need financial aid. The result is considerable improvement in the quality and appearance, as well as in the number, of new Baptist churches.

The Overchurched West

In the meantime, all the other denominations were doing just what Baptists were doing, putting missionaries into the field, organizing new churches, aiding them to build houses of worship. Some of them were sending out more men and expending larger sums than Baptists. It was the boast of some of these workers, more zealous than wise, that a new church was being organized in the

West every day. The boast was approximately justified, but this result was not a victory for the kingdom of God, but a defeat. What had happened was that missionaries of the various organizations had engaged in a wild scramble for priority and superiority. Each denomination was anxious to be first in each new field, and if not first in time to become first in strength. Each tried to outdo the others in establishing new churches and in the size and costliness of the edifices built to house them. The result was that hundreds of little towns, each of which of course expected to become a great town, barely able to support one church, found itself blessed with three or five or seven. And the result of that was that each lived at a poor, dying rate, kept in existence only by a subsidy from its Home Mission Society, with no prospect of becoming self-supporting for decades, if ever. Such unchristian rivalry, such wasteful methods of doing the King's business, were finally recognized for what they were, a scandalous policy of which all Christians ought to become so ashamed as to bring forth speedily fruits worthy of repentance.

Then came the day of brotherly conference, of agreement on a sane and Christian policy, of abandoning untenable posts and restraining denominational zeal within the bounds of reason. The need of such cooperation may be inferred from the fact that even now, after the principle has been generally accepted and something has been done to remedy the scandalous situation, it is still true that of the $4,240,000 that the Protestant churches are giving each year for home missions, by which something like 20,000 churches are aided, over $3,000,000 is expended on fields where churches of several denominations are competing with each other.[1] Several religious bodies

[1] These are the figures of Dr. Edmund S. Brunner, of the Institute of Social and Religious Research.

have gone on record as officially opposed to using missionary funds to promote competition and are engaged in rapidly eliminating their own competing churches in fields where other denominations can do the work more effectively. Others are limiting their aid to competing churches to a definite term of years, at the end of which aid is to be withdrawn. Five years is the average length of such terms. Baptists have taken their fair share, or a little more, in inaugurating this much-needed change of policy. It is still a melancholy fact that much of the sums annually spent for home missions in our land is thrown away or worse.

S B C Home Missions

Southern Baptists conduct their home missions not through a separate society, but through a Board elected by and responsible to the Convention. They devote themselves largely to evangelism, in cooperation with the various State Conventions; but, as has already been noted, they carry on missions in Latin America and among the Indians. Their work in the homeland includes State Missions and City Missions.

Before the Civil War, churches had been established by these agencies in all the chief towns of the South, and many churches had been assisted to build their houses of worship. The war disorganized the work very seriously; funds were depleted, workers drawn into other forms of service, and the only activity of importance was religious work in the Confederate armies. This was carried on with great energy and success; many of the most prominent ministers of the South engaged in it; revival meetings were held in the camps; Scriptures and tracts were largely circulated; the hospitals were visited; and it is estimated that as a result 150,000 soldiers were converted. The churches responded nobly to the needs of

this work, though a large part of the South was in ruins and desolation.

After the war there was a quick recovery in home missions; by 1866 missionaries were busy in every Southern State but Maryland and Louisiana. The work extended into the newer regions of the West, and sometimes overlapped that of the A B H M S. This was especially the case in Oklahoma, where for a time there were two State Conventions, one appealing to the South for help, the other to the North. This unfortunate state of affairs was ended by a conference in 1900, and the following year the two Conventions were united. Agreement was also reached that has enabled the two home mission organizations to continue cooperation with the Oklahoma churches, not merely peacefully, but with entire satisfaction to all concerned.

The S B C through its Home Mission Board has gone into hearty cooperation with the State Conventions in its territory, in the policy of missionary evangelism, with such success that it was able to report a few years ago a total of 265,000 converts and the reception of 470,000 members into the churches. The missionaries had organized 1,800 churches and over 3,300 Sunday schools. In addition to this, the missionary work conducted by the Conventions independently had resulted in 225,000 baptisms, 375,000 received into churches, 1,200 new churches and 4,000 Sunday schools. From 1903 to 1925, the Board had raised $13,700,000, commissioned 27,468 workers, who had baptized 642,492 persons, and organized 4,524 churches.

The auxiliary work done by Southern women is very important and extensive. Their W M S has more than 22,000 local societies and is known to have an enrolment of 269,906. The Y M U for young people has 1,219 local societies and nearly half the enrolment of the older

groups. Nearly $2,000,000 was contributed through these societies in 1925, and in addition to what they are doing through the Board, 487 societies are conducting independent work among the Negroes.

Some Other Southern Enterprises

Southern mission work, like the Northern, has been largely educational, but mainly confined to the white race. The Convention has specialized in founding and maintaining a system of "mountain schools." One each of these is found in Virginia, South Carolina, and Missouri; two in Alabama, three in Kentucky, four in Georgia, five in Arkansas, six in Tennessee, and seven in North Carolina. In these 30 schools 216 teachers are employed, and they have 4,920 students, 231 of whom are studying for the ministry. There were 434 conversions last year among these students. The schools have an income of $204,981 and property worth $1,806,550. The Convention appoints a superintendent, who sees to it that the standard of scholarship and discipline is maintained in all. Wonderful results have been accomplished by some of these schools, in the moral reconstruction of neighborhoods, the wiping out of old feuds, and a great increase in thrift and general intelligence.

Of late, attention has been turned toward aiding in schools that Negroes are establishing for themselves. A conspicuous case is the American Baptist Theological Seminary at Nashville. The S B C has agreed to erect buildings for this school, on condition that the N B C A furnishes them and maintains the school. The first unit has been completed, a building 108 by 47 feet, and others are to follow.

The S B C has a Relief and Annuity Board, which does for its constituency the work of the M & M. In the years from 1920 to 1925, its assets grew from $162,123 to

$1,194,672, and the relief paid in a single year from $53,217 to $127,021. The ideal of the Board and its supporters is to make the fund sufficient to provide for all ministers and official workers an annuity equal to half their average salary for 35 years, available to all on reaching the age of 65—the minimum allowance to be $500 and the maximum $2,000.

For Human Welfare

One of the most striking consequences of the progress of Christianity and its inculcation of brotherly love is the vast development of institutions for the relief of human suffering. The rich men of Greece and Rome spent millions in display, and on public works to perpetuate their fame, but none ever endowed a hospital or established an orphanage, or thought of a home for the aged and infirm, or deemed the defectives and incurables worthy of their alms. None of the ethnic religions inspired or fostered a work of this kind—not even Judaism, with all its contribution to human welfare—and to this day there are no institutions of such nature in lands where Christianity has not made itself felt and led the way.

Baptists, though not first, have not been last or least in this practical manifestation of the Christian spirit. The first institutions of the kind were homes for the aged, two founded in the same year (1869) in New York and Brooklyn, and one a year later in Philadelphia. There are now 23 such homes, all but five in the Northern States. Eleven of them have been established in the twentieth century. They care for over 1,000 old people, and have property worth $2,343,500, and in 1925 expended $642,-891 in the work.

Even more has been done in the matter of caring for orphans. The oldest orphanage is that at Louisville, Kentucky, established in 1869. German Baptists came

next, with an orphanage (1871) at St. Joseph, Michigan. Since then these institutions have rapidly multiplied, and there are now 33, of which 16 have been founded in this century. The S B C reports 19 of them within its territory. Their property is valued at $5,629,900, and their expenditure last year was $1,182,780. They are supporting and educating 5,100 children, some of whom attend public schools in their neighborhood while a few of the orphanages maintain their own schools.

Hospitals are another flourishing enterprise. The first was opened in St. Louis in 1889, and another was begun in Boston (Roxbury) in 1893. Since then the increase has been steady, until now there are 35 such foundations, which last year cared for 71,218 patients. These hospitals have property worth $15,393,800 and their annual expenditures are over $4,000,000, a considerable part of which is met by fees of patients. Several of these institutions are of the sanitarium or sanatorium order. Texas has three such, at Waco, El Paso, and Abilene, and there are three in the territory of the N B C—at Robinson, Ill., St. Paul, Minn., and St. Louis. The various homes may be called sectarian, since they are for members of Baptist churches only; but no such distinction is made in the orphanages and hospitals. The reasons for this difference of policy are sufficiently obvious to need no explanation.

Canadian Home Missions

Home Missions became the principal activity of Canadian Baptists, so soon as the churches began to organize into Associations and Conventions. This was, and continued to be, a necessity of the case. Missionaries, voluntary and official, went from the more thickly settled regions into the newer, preached the gospel and formed new churches. This work took on new life and could be

prosecuted more systematically when the various Conventions came into being: the Maritime Provinces in 1846, Ontario and Quebec in 1888, and Western Canada in 1907. Besides these larger bodies, there are Provincial Conventions in Manitoba, Saskatchewan, Alberta, and British Columbia; and churches of foreign Baptists have their separate organizations: German, Scandinavian, Russian-Ukrainian, and Hungarian. Evangelism is the keynote of Canadian home missions. In 1922 there were 139 missionaries in the field, including 52 ministerial students doing summer vacation work, supplying 218 churches and stations, and baptizing 719 persons—which was an average of one baptism to 8.5 members, as against one baptism to 18.1 members in self-supporting churches. Not only is the mission field most fruitful in baptisms, but also in recruiting for the ministry; three times as many candidates now come from mission fields as from self-supporting churches. The membership of the strong churches in the cities is largely recruited from the same source. Of 500 churches in Ontario and Quebec, 218 are aided by the Board, which might seem a disheartening proportion if we were not at the same time told that 90 per cent. of churches once aided are now independent. That has no look of a pauperizing policy. A parsonage fund of $81,000 is a novel feature of Canadian home missions; by its aid 32 parsonages have been built, loans for such purposes ranging from $260 to $2,000.

The Foreign Population

Canada has an immigration problem much like that of the United States and is attempting similar solutions. European people are irresistibly drawn thither by the offer of free land, which Canada can make because only seven per cent. of her arable soil is yet under cultivation. In 1919 alone 402,000 foreigners entered Canada, and

the total immigration since 1900 is nearly 4,000,000. But that country enjoys one advantage denied to the United States: 75 per cent. of these immigrants are English-speaking; nevertheless, there is great confusion of tongues, as is shown by the fact that the Upper Canada Bible Society is distributing the Scriptures in 110 different languages, while in Winnipeg we are told that 63 languages are spoken. Even New York would find it hard to surpass that. One interesting feature of Canadian immigration is worth mention in passing: in the last forty years over 70,000 boys and girls have been sent from institutions like the well-known Barnardo Home of London, to be adopted into Canadian families.

In the order of numerical importance this immigration has been of Slavs, Italians, Jews, Scandinavians, Syrians, and Germans. Missions are carried on among all these. They have perhaps been most successful with the Germans, among whom 38 churches have been formed, with over 3,000 members. Next come the Scandinavians, with 26 churches and 568 members. Three missionaries are at work among the Slavs, and none of the others are neglected. In all this work the Women's societies cooperate with the Boards, and also do considerable independent work.

Canada adopted the principle of restricted immigration sooner than the United States. No quotas are fixed—the restriction is not numerical because the country has room for all the desirable citizens who may come. The aim has been to exclude the undesirable, such as the illiterate, paupers, criminals, disabled, and defective; Negroes and Asiatics are also excluded. For twenty summers and more the author has had opportunities of observing the operation of the Canadian laws, and can bear personal testimony to the intelligence and care with which Canadian officials execute them.

Educational Progress in Canada

When they were a feeble folk the Baptists of Nova Scotia started an academy at Horton (1829) which in process of time has grown into Acadia University. An Arts and Sciences College has 430 students, a theological department has 41, an academy has 125, and a seminary for girls reports 287. The property is worth over $1,000,000 and is a group of buildings of which any institution might be proud. Its well-designed library building houses a collection of 50,000 volumes, an excellent working-library, containing in addition much valuable historical material. Woodstock College was begun in Ontario in 1857, and after some vicissitudes has become affiliated with McMaster University and is enjoying renewed prosperity. McMaster was founded in 1887, by a wealthy Baptist whose name it commemorates, and Moulton College for girls was begun the following year and bears the maiden name of Mrs. McMaster. The University includes an arts college for men, with 391 students, a divinity school with 105, while Moulton has 50. The property is worth about $500,000 and there is an endowment of $900,000. Brandon College was established in 1890 in the Province of Manitoba, some 150 miles West of Winnipeg, to afford education for the Baptist youth of the great Northwest. It has 141 students, of whom four are candidates for the ministry; a property worth about $300,000, and an endowment of $36,163. As the Northwest country grows during the years of this century, this will without doubt become one of the strongest educational institutions on the continent. Canada has an undeveloped area as large as the United States (its total area is larger, but not all is cultivable and some hardly inhabitable), and one day a great population will fill this region and make it one of the most productive spots in

the world. It is the world's greatest wheat belt, and already Canada is second to the United States only in production of wheat. One day, not far distant, it will lead the world.

The French Canadians

As compared with the rest of Canada, the Province of Quebec is like a foreign country. A patois of French is spoken, not English, and the religion is Roman Catholic—at least, this is true of 83 per cent. of the population. There are fully 2,500,000 of French descent in Canada, three-fourths of them in Quebec—28 per cent. of all Canada is French. The Roman Church is trying, by a system of Separate or Church Schools, to keep its children apart, a distinct caste, and teach them to give their first allegiance, not to Canada, but to Rome. The French Catholics are, to a less degree, a menace in Ontario and the Maritime provinces. An army of 20,000 priests leads these French Canadians.

Something is doing by several Protestant denominations to evangelize these people. Methodists have an excellent school at Montreal and several mission stations; Presbyterians have a school at Point aux Trembles and many churches and stations.

Baptist work traces back to Madame Henriette Feller, a native of Lausanne, who began a mission school at Grand Ligne in 1836, at first occupying two small rooms in a garret. A church of 16 members was organized the following year, the first Protestant French church in Canada. Madame Feller was not at that time a Baptist, but was an evangelical Christian; she was immersed in 1847, and the Canadian Baptists took up her work and carried it on. In the meantime (1840) a school building had been erected, and the enterprise had grown to considerable proportions. The building was partly destroyed

by fire, rebuilt, enlarged, and is now quite an imposing structure, worth probably fully $100,000. Three other buildings have been added, and the total value of the property is now estimated at $295,000. The attendance has grown likewise and has reached 141, of whom four are candidates for the ministry. Graduates are found in every calling throughout Canada. Besides the Institute, the Grand Ligne mission maintains a number of day-schools in strategic places; a result of its work has been the organization of 12 French churches, with over 900 members. Colporters and Bible-women are employed very effectively in reaching the French people. Something is doing in the other provinces to reach their quotas of French. Ontario has a clause in its School Act that requires the teaching of English in all the public schools, which is not required in Quebec—there many graduate from school without knowing an English word.

Home Missions in Great Britain

The Baptist Associations in England, from the first one formed in Somerset in 1653, were missionary first, last and always. When the Baptist Home Mission Society was formed in 1779, and still more after the Baptist Union came into existence in 1832, this work was the more vigorously prosecuted. The larger part of the 700 new churches added between 1800 and 1850 were due to this systematic labor. Though this rate of numerical increase has slowed down since then, it has never stopped. In these later years the Baptist Women's League has been one of the most active forces; it numbers 600 branches, and its membership runs into thousands. It is now about ten years old. A large part of its work is preventive, educational, recreational, and at the same time spiritual. It maintains a Girls' Hostel in London, which will accommodate 29 guests. It has rest- and recreation-rooms in

various places; supports a Woman's Training College and Sisterhood, which trains deaconesses for ministrations among the poor of thickly populated towns. Some are also trained for foreign fields.

THE QUIZ

What are the main facts about immigration? What was the character of the early immigrants? Has there been a change? Whence do the majority now come? How many are illiterate? How does that compare with our native population? What problems are caused by this influx? Is there any remedy? What is it to be an American? What are some American ideals? What problems are aggravated by city life? How did home missions begin? How have they affected Baptist progress? Have home missions influenced education? What foreigners first came in large numbers? What progress has been made among Germans? Among Scandinavians? What nations of Southern Europe are largely represented among us? What can you say of work among the Slavs? Where are most of them found? What has been done for Russians? How many Hungarian Baptists are there? Have Baptists made much impression in members of the Latin nations? How many of these nationalities have Baptist periodicals? Are we doing anything to give the gospel to Asiatics? Where is the International Baptist Seminary, and what is it doing? How many foreign peoples are represented among its students? How did chapel-car work originate? How many cars are there? Can you describe their work? Why is the autocar so important? Why is the church edifice work so valuable to home missions? How extensive has that work been? What are some of its methods? What unfortunate result has grown out of home missions? Can it be reme-

died? What do yo. think should be done about it? Is anything doing? What has been the method of Southern Baptists in home missions? What would you call the chief feature? Do you think evangelism has been successful? Do the Southern women help? What are the "mountain schools"? Where are they? Do you think them worth what they cost? What is the connection between home missions and human welfare? Are Baptists doing anything for the aged? Are we caring for any orphans? Do we maintain hospitals? What do you think of this sort of work? Are these institutions sectarian? How and when did Canadian Baptists engage in home missions? What societies have they? How effective is their evangelism? Can you tell about their parsonage fund? Ever hear of anything like it? Has Canada an immigration problem? How many immigrants? What sorts? Which kind predominate? Is immigration restricted? Where was the first Baptist school in Canada? How has it grown? Where was the next? What do you know of McMaster University? Where and what is Brandon College? Have these schools a future? What can you say of the French Canadians? Why are they a peril? What is doing to give them the gospel? Can you tell the story of Grand Ligne? Have English Baptists done much in home missions? What are their women doing?

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XXIV

AMERICAN HOME MISSIONS

IV. THE WORK OF STATE CONVENTIONS

Origin of the State Convention

The State Convention is a unique institution, found only in the United States, growing directly out of our political organization. Ours is a Federal nation, "an indissoluble union of indestructible States," as it has been described. While the Federal Government legislates and administers for common interests, other and more local interests are cared for by the governments of the various States. A similar principle has controlled religious organization: national conventions or synods or assemblies direct and control the common interests of the churches composing them, while more local affairs are left to the direction of State bodies. Associations, still smaller groups of churches, mostly follow county lines.

Every Baptist church is essentially a missionary society. It exists for no other purpose than to make disciples. It was entirely natural that, in the early history of our country, churches of the same general locality should unite in efforts to do this work more effectively than they could do it separately; hence the Association, a little later the State Convention, finally the National Societies. The first Association was the Philadelphia, beginning formally in 1707; and it at first ignored colonial limits, having in its membership churches as far north as central New York, and as far south as Charleston. Other

similar groups were soon constituted, and the limits of the Philadelphia Association gradually shrank to their present dimensions.

The first larger group was formed by churches of Massachusetts and Rhode Island, that united to form the Massachusetts Baptist Missionary Society, meeting for that purpose with the First Baptist Church of Boston, on May 26, 1802. This was a notable step in advance, for this was virtually a Home Mission Society until the formation of the national organization in 1832. It sent out representatives into what was then the Far West. Later a State Convention was formed in Massachusetts and Rhode Island, but the older body maintained a separate existence until 1835, when it was merged with the State Convention. In 1902 the older name was readopted. In New York State, a Lake Missionary Society was formed in 1807, which grew into a State Convention in 1821, the first body of that title to be organized. Other States have similar histories, except that in the newer Western communities there was no preliminary growth, but the State Conventions were formed at once, on the model of the older States.

Work of the State Convention

The Northern Baptist Convention has 34 States in its territory, and every one has its State Convention, the last formed being in Nevada, in 1911. In one or two cases the organizations are named "General Associations." The missionary purpose of these bodies is primary, and even exclusive, if "missionary" is broadly interpreted. Jesus bade his disciples not only "disciple," but "teach"; to indoctrinate, to train, is as important as to evangelize. So interpreting their mission, the State Conventions occupy themselves in a wide scope of enterprises. Their work is done through Secretaries and

Boards, as well as missionary laborers. Indiana may be taken as a sample; its Convention has eight departments: Religious, Evangelism, Social Service, Women's Work, Men's Work, Franklin College, Stewardship, and Finance. Nebraska has five departments; Wisconsin, seven. The Convention plants new churches and sustains the older that need such help. Oklahoma follows the same method and reports over 35,000 baptized by their missionaries in the last eleven years preceding 1912. Missionary pastors are expected to be, and are, evangelistic. In 1912 the missionary pastors of Pennsylvania baptized over 1,000—more than were baptized that year in the whole Philadelphia Association, which had over 30,000 members, twice the numerical strength of all the missionary churches, as well as ten times their financial resources.

Centralization a Peril?

The complaint is often made that the Convention organization is too centralized and threatens the permanency of the Baptist principle of church independence. The Secretary of such an organization, it is said, though not a bishop in name, is really a bishop in functions, as regards the missionary churches. There may be cases in which the complaint has some justification; but on the other hand, some churches and ministers are too sensitive about "independence." A church that asks and receives aid, necessarily parts with some of its independence; the Board that grants it, is administering a trust fund and must have something to say about the expenditure of the money granted. Most Conventions are incorporated, in order to hold property given and bequeathed for missionary purposes. There is of course always the possibility that as such funds become large, they may be badly administered, so as to become a hindrance to the kingdom

rather than a help. But that is a risk inseparable from any large and permanent work.

Methods of Work

These are almost as various as the States, yet there are some general types. In the early days, when funds were scant, pastors of the larger churches gave up a portion of their time to general evangelism or labors in particular fields, their churches cheerfully granting them leave of absence for this purpose. To some extent, that method is still practised in some States. In some Conventions the chief stress is laid on labors of general evangelists, who visit churches as their labors are desired or needed, under the general direction of the Secretary. The commonest method, however, is reliance chiefly on the labors of local pastors in the missionary fields, chosen by the churches and commissioned by the Convention, the two acting together in theoretical harmony, which is generally real. Many of the early workers received very small stipends, and the combined sum from field and Convention is still often far too small. Workers in these fields often show a self-denial, not to say heroism, that is seldom demanded of foreign missionaries in our day, and with little recognition. In 1906 it was computed that the average Baptist minister's salary was $833, but the average salary in the country districts was $683, while the average mechanic's earnings were $1,084. At the same time it was estimated that the need of a normal family of five was $900, and that a decent living was impossible on a smaller sum. This means that ministers, and especially missionary pastors, must suffer considerable privations. Salaries have been increased in recent years, but the cost of living has more than kept pace, and the situation is essentially unaltered.

Combinations of several small churches under a single

pastor are often found to help solution of the financial problem; under present conditions, such combinations are often expedient and sometimes necessary; but the inevitable result is lack of efficiency. No man can serve two masters, said the Lord and Master of us all, and that is quite as true of the minister as of any other man. The ideal is a pastor for every church and a church for every minister; the closer the approximation to that ideal the better for all concerned.

Importance of the Work

This can best be seen in the older communities, where full results have had time to manifest themselves. In Massachusetts, for example, all but 19 of 340 churches have at some time had help from the State Convention. In Pennsylvania, 437 churches owe their establishment to the Convention; one of these has now a membership of 3,000, and there are several of 1,000 members. In New York, over 800 churches have been aided, and the first Baptist churches of Rochester, Buffalo, Elmira, Syracuse, and Utica owe their very life to help of the Convention; while in many other cities are strong churches that might not exist today but for the aid of the Convention, either in establishing or in maintaining them.

Emigration of the native population has created situations that have made aid necessary to churches once able to support themselves. Many villages and towns of the East were virtually depopulated, so far at least as Baptists were concerned, by the great westward migration of the last century. Once flourishing churches would have died out but for aid from the Convention of their State; some of these have recovered their standing, but others never can, yet for good reasons they must be sustained. In the Middle West a similar problem has been caused by the movement of the rural population to the

cities. Our country began its independent existence 96 per cent. rural; the census of 1920 shows that it is now 54 per cent. urban. Prosperous farmers are moving to the cities, and either selling or renting their farms to tenants. This has resulted in a great weakening of rural churches, sometimes without corresponding benefit to urban churches, but in the majority of cases these have profited by this transference. Our city churches cannot, at any rate do not, maintain their numerical and financial strength by baptisms; they depend for growth on accessions by letter, most of which come from rural churches. It is imperative that the strong city churches help to maintain these feeders, or in the end they will be the heaviest losers. Self-preservation, if not unselfish goodwill, urges liberal support of State Conventions.

Saving the Rural Churches

This, then, is the most important work of the State Conventions, especially in the older States. They have already done much; they can do far more. We have recently become very much awake to the need of social, community centers in our cities, but the need is quite as great, if possible even greater, in rural districts. The automobile and telephone are doing much, it is true, to break down the former deadly isolation of the farmer and his family and to bring the people of the country into closer social contacts, but the need of social centers is still pressing. The church and the schoolhouse offer the quickest and least costly solution of the problem. Not many such districts can afford a special building for social purposes; they must utilize what they now possess. "All dressed up and nowhere to go" may seem a humorous situation to a newspaper writer, but where it actually exists it is pathetic and sometimes tragic. The great success of the "movies" in towns is due largely to the satis-

faction they offer for the social craving. The lodge, the club, the poolroom, and formerly the saloon, also minister to this need; but in many rural districts there is nothing.

The rural church, with the aid of its Convention, has a great opportunity to render this social service, in ways adapted to the rural community, and not dictated by the need of city life. The land and the tiller of the land will be always with us, and it is the problem of the church to maintain a high standard of intellectual and spiritual life among our farmers, on whom we all depend for our daily bread. The church can remedy the present great dearth of wholesome recreation, especially for the young. It can immensely enrich the life of the country woman, whose isolated state has for some decades made the proportion of insanity higher on farms than anywhere else in America. It can help develop the community spirit; it can do much to improve the country schools—and they badly need improvement. It can teach organization to communities suffering from disintegration. The country church can do all these things, through the inspiration and guidance of the religious motive, but only by recognizing the solidarity of the problem, that religion and social welfare are inseparable, and by thus relating the church to the entire interests of its community. It will then become the servant of all, for the highest ends of life. It will experience the truth of the principle of Jesus and find its life by losing it.

In the older communities, as well as in the newer, these mission fields deserve and need intelligent, well-trained ministers. The very best that our Seminaries send forth are none too good; but such churches can pay but meager salaries, and our missionary agencies must make good the deficiency. There is no other way. Not a few churches in both kinds of fields are weak precisely because they

have not had competent leadership. On the other hand, we have no right to demand of our young men, or of the old either, that they make a kind of sacrifice for the progress of the kingdom that we have no slightest intention of sharing.

Financing the Conventions

In the older States, contributions from the churches year by year are the chief reliance for support of this work. Most of the older Conventions have in addition permanent funds, mostly bequests, the largest of these being over $500,000 held in trust by the Massachusetts Baptist Missionary Society. Cooperation with State Conventions was provided for in the original constitution of the A B H M S, and has been extended and modified, as circumstances directed. In the States east of the Mississippi, the A B H M S appropriates dollar for dollar as the Conventions raise funds, to carry on the work. The only independent work the Society does in these regions is among the foreign populations. In the States farther West, the Society still does the pioneer work independently, but in the more settled of the States it has a pro rata arrangement with the State Conventions, varying with their financial abilities, and changing with changing conditions. In some cases it gives one dollar for every six raised by the Convention, in others as high as ten dollars for every one.

Church Edifice Work

The State Conventions have, as an important part of their work, the helping of financially weak churches to provide themselves with a suitable house of worship. Few of them have any separate fund for this purpose, but carry on the work by special gifts and appropriations from regular contributions. Rebuilding is often as press-

ing a need as the original building; many churches are handicapped and halted in their progress by an antiquated, shabby, out-of-repair house that once served the community fairly well. New life is breathed into such a church by helping it to acquire a neat, well-planned, modern building, with adequate equipment for the Sunday school and other departments of the church activities. Here again the A B H M S cooperates with the Conventions pro rata, the rate differing from dollar for dollar to twenty dollars for each dollar raised on the field. In the older States the cooperation is now mainly limited to helping churches of the new foreign populations, especially Italians, Hungarians, and Russians.

The Overchurched Communities

The problem of the churches in small rural communities, like all our religious problems, is complex, not simple. On the one hand, as we have already seen, experience has proved that much of this form of missionary work is singularly fruitful. Many of the strongest Baptist churches of the East, and most of those in the West, owe their beginning or their continued existence to the Convention of their State or to the A B H M S. The value of the small church is often overlooked: a large proportion of the leading ministers and laymen of today came from these small rural churches. As feeders they have had a high value, and give every promise of continuing such functions. It would be a species of denominational suicide to permit them to fail for lack of financial assistance. A little church in West Royalston, Mass., is typical. It has now 28 members, and in fifty years has not had more than 50 resident members. But that little church has sent out 29 ministers, 175 teachers, and numerous influential laymen now members of other churches. It is maintained in part by the State Con-

vention. Does such an investment pay? This is not a sole case, by any means. The little church of Milesburg, Pa., sent into the ministry four brothers, named Miles, who established no fewer than 35 churches, and nearly created two entire Associations in the State. Did it pay to help that church?

Nevertheless, there is another side of the problem. Many rural communities are notoriously overchurched. A village that might support one church well, and two churches tolerably, will have five or six. Obviously not all are needed, some are a positive detriment to the community and its religious interest, yet the denominational organizations continue to keep the breath of life in them, though all exist rather than live. Some form of federated or community church, that involves no sacrifice of conscientious conviction, seems to be the only solution of such problems. Experiments in that direction have been increasingly tried in recent years, and it is to be hoped that gradually a method may be worked out that will prove successful. It is hard to say which has suffered worst from overchurching, the older communities of the East or the newer of the West; in many of both sections, the condition of religious affairs is deplorable, not to say desperate.

Two Possible Solutions

On the principle that prevention is better than cure, at all events easier, the various missionary organizations have entered into fraternal council with each other, with a view to prevent the overchurching of communities. The general principle is that the denomination first to enter a field shall have uncontested occupation, and even cordial cooperation, until the community is able and desirous to have another church. In that case, the denomination having the largest number of adherents will

be encouraged to establish a second church, and so on, as the community grows, care being at all times taken not to begin more churches than there is reasonable prospect the community can support in a little time. A general Home Missions Council, with the cooperation of the Federal Council of Churches of Christ, now seems to have control of the situation, so that the mistakes of the past are in no likelihood of being repeated.

Many of the earlier mistakes were no doubt committed through lack of trustworthy information. Closer cooperation between the various State Conventions and the A B H M S may be relied on in future to eliminate the greater part of such error. The Society now cooperates in missionary work with 35 State Conventions, especially with the following: Arizona, Colorado, Connecticut, North Idaho and East Washington, Idaho, Indiana, Iowa, Kansas, Maine, Michigan, Minnesota, Montana, Nebraska, Nevada-Sierra, New Jersey, New York, North Dakota, Northern California, Oregon, Pennsylvania, Rhode Island, Southern California, Utah, West Virginia, West Washington, Wisconsin, Wyoming.

Ministers and Missionaries Benefit Board

An offshoot of Home Missions is the provision made in recent years for the care of aged and disabled ministers and missionaries. The Board for this purpose was incorporated in 1913 and is commonly known as the M & M. It makes grants from a general fund to aged ministers and the widows of ministers. It maintains an annuity fund and a retiring pension fund, both conducted on strictly business principles, as established by the best life insurance companies. Ministers and missionaries, often with the cooperation of churches and friends, by stated annual payments are able to provide themselves an adequate retiring pension at the age of

sixty-five. A great amount of good has been accomplished by the M&M during its brief existence, and it has now an aggregate of $12,880,000 at its command. This should be increased to at least $25,000,000 in order to meet the legitimate demands. Two other denominations anticipated us in this work, and we have been able to avail ourselves of their experience. Methodists have now a similar fund of $17,000,000, which they expect to increase largely; Presbyterians have $9,000,000, and are attempting to increase it to $25,000,000. Such a fund is a necessary supplement to our missionary labors and entitled to the hearty support of all Baptist churches.

The Board of Education

Another supplementary agency of the NBC is the Board of Education, separately incorporated in 1920. Its activities are varied and important. One of these is making provision for the religious interests of students, and especially students from Baptist families, at educational institutions where such facilities are lacking. State universities are unable to do direct religious work for their students, however well disposed toward religion their faculties may be. The Board has placed student pastors at twelve such institutions, and student secretaries at seven others. At twelve other universities Baptists are fortunate in having a local church, whose pastor can devote himself especially to work among and with students; the Board cooperates with such churches in placing and supporting a strong man in these fields. Besides it cooperates with other denominations in maintaining eight joint representatives at as many other universities. The results of this work among students have been most encouraging. Another feature of the Board's work is promotion of general denominational intelligence, through summer Conferences and Schools of Missions,

at which 115 courses of study were offered in 1925, and pursued by 14,576 students. Mission study classes have been promoted in the local churches, with an enrolment of 9,474 last year. To these have been added reading courses, and last year 10,143 persons were reported as having read five missionary books during the year, while other thousands read fewer. The effect of such diffused missionary knowledge will be clearly visible in the next two decades in all our churches.

Future of Home Missions

There is an impression in many Eastern churches that the rapid development of the West has come to a halt—immigration is slackening, no free lands remain, at least none desirable for settlement. But it is to be remembered that a new West is opening, that large arid region once called "the great American desert" is made by irrigation to "blossom as the rose." Gardens and orchards are displacing sand and sage-brush; farms and villages are transforming the landscape and producing a new social environment. Land utterly worthless a few years ago is selling at $60 to $300 an acre. The old frontier has gone, but a new frontier has come and calls loudly for the gospel. The development of Canada's great West has only begun, and when we come to the point where we think our own Western region no longer needs our aid, our motto, "North America for Christ," should inspire us to do something for Canada. Even in an old settled country like the British Isles, there is still a work for home missions. On the Continent of Europe there is an immeasurable opportunity, and this will continue for several generations.

The scope of home missions on this continent will undoubtedly increase with the progress of the nations in population and wealth. The older East has no adequate

appreciation of the vastness of the Far West, both in extent and in resources. Thus far we have but tapped those resources. Take Colorado as an example: it now produces crops valued at $100,000,000 a year, but with adequate irrigation is capable of producing ten times as much. From its mines $38,000,000 worth is drawn every year, and its mineral wealth is practically inexhaustible. The United States Geological Survey estimates that it has coal enough to supply the world for a hundred years. It has water-power capable of development up to 2,000,000 horse-power. It contains solid mountains of the finest white marble, and has millions of acres of forests—6,000,000 in the public reserve alone. There is Nevada, a land of mountains to be sure, great in its mineral wealth, but also having sixty fertile valleys, with a combined arable area equal to the entire States of New Hampshire, Massachusetts, and Rhode Island. California equals in area the entire New England and Middle States; Oregon is larger than New York and Pennsylvania; its Columbia Valley alone is larger than Minnesota and Iowa combined, and is one of the richest agricultural regions in our entire land. Washington is larger than all New England. Grain, fruit, live-stock, minerals can be had from these States in quantities beyond present computation.

The opening of the Panama Canal has given a new impetus to the development of this entire region. Its missionary possibilities are simply beyond computation or forecast.

Nobody can doubt that the coming years will see a vast development of the United States in population and wealth, and the largest room for increase of both kinds is in the great West. Our country is capable of supporting in comfort a billion people, and its population may some day approximate that enormous number. The economic problem of the future is to develop these possibil-

ities into actualities. In that forecast one can read the extent and importance of home-mission work in its second century. Josiah Strong is authority for the statement that in the nineteenth century home missions (of all denominations) planted 175,000 churches in the West, at a cost of $400,000,000. What will be the record of the twentieth century?

The task of pioneering is not yet completed in this region; and when pioneering is completed, there will remain boundless possibilities for growth of the kingdom. For a long time to come these will be missionary fields, deserving the best efforts in their behalf of the older communities, and yielding rich returns for all that may be done.

Besides all this, home missions are basal; all our other missions rest on this as superstructure on foundation. Every new church in a wisely chosen field means a new stream of life and power flowing into all our enterprises. To neglect or curtail the work of home missions would be the nearest to a suicidal policy that the wit of man could devise.

THE QUIZ

How did the State Convention originate and why? Why is it peculiar to America? How many Conventions are in the field of the N B C? How is a Convention organized? Have all the same methods? Do Conventions endanger church independence? How do they conduct missions? How are home workers paid in comparison with foreign? Are combinations of churches under a single pastor feasible? Desirable? Is the work of Conventions important? What kinds of churches need and deserve help? Why should rural churches especially be aided? Is there now a good opportunity for the rural church? If you think there is, can you tell why? How

are the Conventions financed? Do Conventions help in church-building? Are there overchurched communities? Are all small churches unnecessary? Is a small church necessarily a weak church? Will federation of churches help to solve some problems? How does "comity" affect overchurching? Is there cooperation between the A B H M S and the Conventions? In how many cases? Is pioneering work over? Is the far West fully developed? What may we expect to see there in the future? What would happen to Baptists if they ceased to do home mission work?

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XXV

AMERICAN HOME MISSIONS

V. CITY MISSIONS

The Population Problem

The population problem, present everywhere in our country, is greatly aggravated in all its features in the city, especially the large city. One of the chief features of modern civilization is the tendency of people to concentrate in cities. This is peculiar to no country, but in none is it more outstanding than in our own. The city of Detroit just about doubled its number of citizens in the last

White areas denote rural population; black areas, urban.

census decade. In these same years, between 1910 and 1920, New York added 1,250,000 to its already unwieldy bulk, and Chicago added 500,000. Minneapolis, Boston, Cleveland, Newark added 200,000 or more each; Buffalo, Rochester, Denver, Indianapolis made gains of 50,000 or over. On the Pacific Coast, cities have increased enormously; Los Angeles jumped from 416,912 to 1,300,000, while San Francisco, Portland, and Seattle are little behind. For the first time in our history, the urban population exceeds the rural.

At the same time, in most cities there has been a decrease in number of Protestant churches, especially in the more congested parts of cities. New York is typical: in 1840 there was one Protestant church to each 2,000 citizens; in 1900, one to 5,000; today, considerably less than that. This is not caused by poverty; more than 80 per cent. of the wealth of the country is urban, and is in Protestant hands, or at least non-Catholic. The reason is obvious: the typical Protestant church is the family church, a thoroughly class institution, and the family church inevitably follows its families as they move "uptown" or into the suburbs. Changes of population, that necessitate such removals, often occur with great rapidity. Here is a representative case: A New York Settlement found its surrounding population changed three times in the course of six years of work; Germans were there first, and were driven out by Irish, these by Jews, and finally Italians dispossessed the Jews.

Perils of the Cities

The tendency of many immigrants is to settle in New York and adjacent regions, and so the concentration of population continually grows worse. They tend to gather in colonies where the language and customs of their fatherlands are preserved and Americanization is retarded. The largest Jewish population in the world is in New York; and only one city in Ireland, two in Italy, one in Germany, three in France have larger numbers of their respective peoples. This makes New York in the downtown and East Side parts a hard field for Protestants, yet one they must somehow occupy. Other cities have like problems, though none perhaps on a scale so tremendous. Missionaries of their native speech and blood are absolutely necessary for effective work among these peoples. Some of the results of congestion are:

The Slum, with all that is connoted by that name. There is really no excuse for the slum; European cities do not have slums, at least Continental Europe has none. They have the same problem of congestion, and probably a larger proportion of the very poor, but they have abolished the slum. To get rid of the slum is not only a civic duty for Americans, it is also self-protection. Disease, crime, alcoholism, drug habits, notoriously are bred and flourish there, and the rich people of the avenues suffer in consequence. We are all members one of another in this civic life, and the injury of one is literally the concern of all. This is not theory, it is fact. The slum is a luxury far too expensive—the richest cities cannot afford to maintain it.

The Sweat-shop. This is due fundamentally to the keen competition of manufacturers, supplemented by the willingness of unorganized workers to bid against each other for employment, but greatly aggravated by the slum. The factory is gradually superseding the tenement sweat-shop, because it has been found economically more efficient, not because the conscience of America has been stimulated to deal with this excresence on civilized life. The sweat-shop will, however, continue for some time if only economic forces work against it, because it demands less capital than the factory, and permits the labor of entire families in the tenements, by so much increasing the family income.

The Housing Problem, not confined to cities, but most acute there. The census of 1920 shows a general shortage of housing in the United States, returning 24,351,676 families and only 20,697,204 dwellings. Not a single State in the Union has sufficient housing, and the deficiency in New York City is over 1,000,000 dwellings. Apartments are reckoned in the census as "dwellings" and two-thirds of urban populations dwell in apartments,

which are of all kinds and prices. The rich can protect themselves and secure adequate housing; the poor must be protected. The housing shortage causes high rentals, and these stimulate the taking of lodgers and consequent overcrowding. Rich people, some of them having repute as "philanthropists," often own these overcrowded tenements and live in the odor of sanctity upon the incomes thus derived. Our American cities are beginning to recognize the community responsibility for solution of a problem that has been left too long to the assumed efficiency of the law of supply and demand. Experience has abundantly proved that, in the matter of housing, the demand does not always, or even usually, create an adequate supply; the supply invariably lags far behind the demand in thickly settled communities. State and Federal Governments have also taken the matter up and are doing much to bring about better conditions.

The importance of the housing problem lies in the fact that on adequate housing the family life chiefly depends for its stability. It involves the nurture of children and has direct bearing on community health. The significance of the latter factor of the problem is better appreciated now than a few decades ago. The rich have discovered by bitter experience that they cannot isolate themselves by their dollars from community life, that disease cannot be confined to the tenement districts, but thence will invade the quarters of the rich.

The Family Problem. The ratio of marriages is smaller in the cities than in the country. For example, the ratio of the State of Pennsylvania is 73, while that of Philadelphia is 67—Philadelphia should have 23,000 more marriages a year to keep pace with the State. On the other hand, the number of divorces is greater in the cities than in the country, and greater in those States that have many cities than in those whose urban population is small.

In the whole United States, there is one divorce for every 12 marriages; in San Francisco, there is one divorce to every three marriages. Between 1902 and 1906 there were 333,642 homes thus legally broken up, of which the majority had perhaps been disrupted before by the unfaithfulness of one or both parties to their marriage vows. This is not the place for a discussion of this problem in all its phases—it is enough for our present purpose to get some measure of its magnitude, and to realize that it is a moral problem, and therefore the concern of all Christians. Home and city missions do not profess to deal with it directly, but indirectly they are a powerful stimulant to right thinking and right conduct about all the family relations. The last thing that can be overlooked by those who would find a solution of the family problem or problems is religion and its effects on character and conduct.

Partial Solutions

Other social changes are going on, some of them in opposite directions from those already noted, the results of which will appear in the next census. The automobile is causing a different movement of population, from the crowded towns into the more roomy suburbs. By his policy of mass-production at lowered costs, the savings to be shared with the buyer, Henry Ford has been a benefactor not only of individuals but of society. Rapid transit facilities in the larger cities have promoted movements of the same kind. The latter sort of improvement is slow, and costly to the community, though cheaper to the individual. The Ford car is quick and relatively cheap. For the first time, the better-paid workers can afford to have their homes where they get most of the advantages of both city and country, yet be within easy reach of their work. This has led to a great building up

of suburban villages, as well as a sudden extension of the areas of the cities. It helped to solve many old problems, but creates some new ones. City churches are losing members, suburban churches are gaining rapidly at their expense. New churches are established almost daily in the new regions, while the case of some of the older becomes more desperate than ever.

The attempts of George Peabody and others to relieve city congestion by building model tenements, as a philanthropic enterprise conducted on business principles, have had little effect. "Philanthropy and five per cent." has not proved attractive, either to the rich or to the poor who were supposed to be benefited. The attempt to build "Garden Cities," after the method so successful in England and some continental countries, has been equally disappointing. They have been managed with too much benevolent despotism to commend themselves to many, and while they have been commercially successful they have been socially failures. Relieving the situation somewhat, they cannot be regarded as promising a solution of the housing problem, unless they can be undertaken by municipalities.

Cooperative Forces—Philanthropy

All religious bodies make the relief of human suffering and the promotion of human welfare an important part of their work; all forms of government, sufficiently controlled by Christian sentiment, recognize this duty and make provision for it. In New York there are some 1,500 social agencies, that now expend the great sum of $200,000,000 a year, of which the city government furnishes only $31,000,000. This includes the work of Jews and Catholics and all others. Other cities are not far behind, considering their population and wealth. The chief defect of this work is still lack of mutual under-

standing and cooperation, which causes the sheer waste of many of these millions. The Charity Organization Society, formed in 1882, has done much to bring about better understanding and eliminate waste; there is now less of overlapping and duplication of work. It has led to much suppression of mendicancy, the establishment of free municipal lodging-houses, a wood-yard where guests may work out the cost of their lodging and meals. It stimulated, if it did not create, the great Fresh-air Movement, which has done so much for the children of the tenements by way of summer outings. Through its efforts a Penny Provident Fund, a Provident Loan Society, and a Legal Aid Bureau have been formed, all of which give valuable aid to those who most need it. Such services have been repeated in many other cities.

One danger of these forms of social relief is that they too easily degenerate into professionalism on the part of the workers. Many of these do not profess to be actuated by any religious principle or purpose, and even nominally Christian workers often seem actuated by the scientific spirit, which is curiosity, rather than by the Christian spirit of pity and good-will. A type of work that is cold-blooded and unsympathetic—the mere investigation of "cases"—is the inevitable result. Charity organization has undoubtedly accomplished much good, and it will do even more in the future if it is not suffered to become too much "organization" and too little "charity." May it not be well to note in passing that the sooner we can eliminate that word "charity" from our vocabulary, and even from our thought, the better? Improved character should be the objective in all these social labors, and improved condition will infallibly follow. We should recognize that poverty, and above all pauperism, is a social disease, which cannot be cured by pills and plasters or their spiritual analogues.

The Social Settlement

The Settlement was deeply religious in its original form, but not ecclesiastical. Toynbee Hall, established in London in 1883, was the first settlement, and in a few years it transformed one of the worst spots in that city. The University Settlement of New York and Hull House of Chicago are two of the best-known American institutions. There are now nearly or quite a thousand such settlements in our cities, many not distinctively religious, but all in a real sense missionary. Some plants are worth $100,000, but it is the general idea to keep the expense down and make the buildings plain and neat rather than ornate. Most of them are in rented quarters. The settlement is primarily a stimulus, and only secondarily an institution. Its objective is to enlist people in bettering themselves; incidentally it has kindergartens and day-nurseries, and provides instruction and recreation. Recognizing the fact that one cannot really uplift anybody—one can at most help a man to uplift himself—the settlement relies mainly upon the effects of contact with men and women of strong character, believing that strength and goodness can be communicated through social relations. Whatever promises to promote community life is regarded as within the scope of its activities. A Federation of Settlements has been formed, with a central office in Boston.

Other Agencies That Cooperate

The Salvation Army is a valuable city mission society, though not called by that name; and it is the more valuable in that it ministers effectively to a class that the ordinary city mission cannot reach, the down-and-out, the "submerged tenth." As a redemptive force it is not exceeded by any other social agency. It furnishes lodgings and

food in return for such work as its unfortunate people can do, and finds permanent employment for thousands of them every year. It not only reclaims waste human material, but waste material of all kinds, gathering from homes and offices furniture and clothing that the well-to-do are ready to discard, remaking them into articles of use and selling them to the poor for prices within their reach. In addition, its evangelizing force among this class is very great.

The Y M C A and Y W C A are institutions whose social value is too well known to need explanation. Both are virtually city mission societies, with specific provision for the youths of the town. They combine to some extent the methods of the city mission and the settlement, and use both most effectively.

Methods of City Missions

The oldest method, and probably still the commonest, is the partial support of churches or pastors, either in old fields or the very new. The " down-town " church is a survival of some once efficient family church, that has been abandoned by most or all of its financial strength. The encroachments of business and foreign populations lead the well-to-do members to move " up-town " or into the suburbs. Many city churches do not have so much a membership as a procession. Such " down-town " churches must have an endowment, or the support of a city mission, or follow its families, or die. If supported, in whole or in part, it becomes a dependent church, and this state of dependence is resented by the remaining members and the class that it would fain serve. To become known as a " mission church " is nearly fatal to its influence.

Endowments of " down-town " churches have had great success in some denominations, but not among Baptists.

In some cases these have resulted from the increase in value of real estate owned by the church; in other cases by large gifts or bequests. Trinity Church in New York is a well-known example of the former, and Grace Church of the latter—both Episcopalian. Some churches have become self-endowed in part. The danger is that endowments will be dissipated by Boards of Trustees or badly administered, and even mal-administered.

The latest method of self-endowment is the building of a large plant in a business and residence center (where the two can be combined), of which the church and its activities shall be the central feature, but around it shall be grouped offices and stores. The building is financed in the first instance by sale of bonds, and when these are gradually paid off from rentals the latter remain a permanent endowment of the religious work. Among Baptists, Tremont Temple in Boston is the oldest structure of this nature, but the first full development of the idea was the Judson Memorial in New York. Similar buildings are the Temples in Los Angeles and Rochester. All these projects have so far been financially successful, and this seems by far the most effective method of providing for the permanence of city mission work in the long years to come. Baptists were pioneers in making this experiment, but churches of other denominations have taken it up.

Tent evangelism, open-air preaching, planting "missions" in various sections, in which Sunday schools and other religious services are maintained, are other methods that have been tried, none of them without success, but none of them so satisfactory as to be permanently maintained. The trouble with the "mission" is the same as with the "mission church," only worse—many of the self-respecting among the very people for whom it is designed will have none of it. Open-air evangelism is a

very old method, as old for Protestants as the Wesleyan revival in England, while the Roman Church employed it largely in the Middle Ages. Like tent evangelism, it demands special gifts for any marked success, and the men who have these gifts are few. Both these methods are open to the same objection—and it is a most serious one—that lies against tabernacles and other spasmodic revival meetings: a large part of the supposed results can never be made fully apparent, or added to the effective religious forces of the city. But a small part of the "converts" so made can be gathered into the churches, and any method of work that fails at this point is practically worthless, or nearly so.

The Institutional Church

It might perhaps be better named the Socialized Church, but the other title has gained much currency. It may be described as an attempt to combine the older features of church work with the newer methods of the settlement, and has many of the advantages of both. It becomes an instrument of social betterment, without losing its character as an agency of practical evangelism. It saves men's souls and at the same time aids the development of their minds and bodies. Such churches to the number of eight report plants worth $250,000 each, and one of them reports property worth $1,250,000. Where such a church is well conducted, it is capable of producing results most valuable for the kingdom. Its success depends first of all on its leadership, and then on its corps of workers: their capacity, unselfishness, and endurance, both physical and spiritual. Contributory elements of success are: long pastorates, ministry to all classes, good music, the service of deaconesses. Such churches are the real "melting-pots" of our cities. They have not discovered any new gospel, but they proclaim the old with

new applications. Their service to the community succeeds in just the proportion that it is not given as a bait to draw people into the church, but is given freely, as a service of love, given because men need it, and because it is a joy to give it. This form of city missions lays greatly needed emphasis upon the facts of social solidarity, and makes prominent the principle that the gospel of Jesus is preeminently a social message and must produce marked social consequences wherever it is proclaimed and believed. Most churches are too self-centered, spend too much of their effort on merely keeping themselves in the condition of going concerns. Their constant cry to the community is, "Give, give," and they return far too little of service, contenting themselves for the most part with merely maintaining certain religious and sectarian ideals, mainly the latter.

A New Baptist Policy

With regard to the desertion of "down-town" fields by declining family churches, the Northern Baptist Convention soon after its organization adopted a recommendation to the denomination at large. It declared the conviction that such churches, before deciding their course, should take counsel with other churches of the city and welcome denominational advice; that no such church should sell or mortgage its property without first seeking such advice. Churches unable to minister properly to a neighborhood that promises to be densely settled for years to come ought to safeguard their property by ceding it to the city mission or other recognized denominational agency of their city. Nor should church property be mortgaged for current expenses or petty repairs. While this advice looks rather to property rights than to spiritual interests, it marks an attempt in the right direction. Unfortunately, little or nothing has been done to give

it practical effectiveness, and it remains only a gesture. It is some gain, however, to have a suitable definition of ideals; if these are become generally recognized, something will in the end result.

Baptist City Missions

The census of 1920 shows that there are 146 cities in the United States of 100,000 population or over. Baptists have city mission organizations under various names in 36 of these (in fact, a list of 60 has been compiled) besides one in a city of a little less than 100,000. Most of these organizations should be called Church Extension Societies, since their main purpose is not to do real mission work where it is most needed, but to establish new Baptist churches wherever that is practicable. This may be regarded by many as missionary work—perhaps it is, of a sort, but hardly of the right sort. It is a case of "This ought ye to have done, and not to have left the other undone." Still, incidentally, most of them do some real mission work.

Adequate information about these city missions is not yet obtainable. The Annual of the Northern Baptist Convention and the American Baptist Year-Book for 1926-7 make an effort to tabulate results, with very indifferent success. We do learn, however, from the 20 societies that report concerning their mission work, that there are in their towns 148 foreign-speaking Baptist churches and 322 composed of Negroes. The societies aid 91 pastors of the former and 109 English-speaking churches, including some of Negroes. These facts emphasize the value of the International Baptist Seminary at East Orange, which is furnishing the greater number of workers for these churches from its graduates. It is also an interesting fact that a Negro Baptist Auxiliary has been formed recently in New York to cooperate with

the Baptist City Mission. The great need of mission work in New York is shown by the fact that while there are over 29,000 members of Negro Baptist churches, there are fewer than 5,000 in their Sunday schools.

Only 15 of these city missions report on their finances, but these expended a little less than $466,000 on their work in 1925. Part of these discouraging facts is due, no doubt, to the failure of secretaries to report; but it is evident that much is to be desired and yet attained in the efficiency of our city missions, as well as the establishment of many more. At that, it is certain that at least half a million dollars is annually expended on this form of work, with what results we can only guess, since no facts are at hand to form a basis of opinion.

Is it not perfectly evident that Baptists have not faced seriously the problem of city missions? That there is no large denominational policy? That cooperation between city missions, where they exist, and our State and national organizations has been greatly neglected? That this is one of the worst weak spots in our denominational program? Let us meditate on these matters, and this fact: In the same year that half a million dollars was spent for city missions, American Baptists expended no less than $11,795,556 on maintaining their own churches and on "benevolences" (including many things besides missions) $2,488,203.

Some Particulars About City Mission Work

The A B H M S cooperates with some of these societies, and therefore receives reports from such, which are summarized in its annual reports. From this source one can glean such facts as the following, which will give some idea of the extent and variety of the work:

Boston Baptist Corporation: maintains work among sailors, Italians, Syrians, Norwegians, Russians.

Buffalo Baptist Union: its foreign-speaking churches have increased 50 per cent. since the war; Negroes, 300 per cent.

Baptist Executive Council of Chicago: work with 5 different nationalities—the Czechs are most important.

Cleveland Baptist Association: labors among Negroes chiefly.

Detroit Baptist Union: has missions to Rumanians, Russians, Poles, Negroes.

District of Columbia: largely a church extension society, but has a mission among Negroes.

Kansas City Baptist Union: Italians, Poles, Mexicans constitute its field.

Los Angeles Baptist City Mission Society: has nine missions and churches—Mexicans, Japanese, Negroes.

Pittsburgh Baptist Association: maintains Rankin Christian Center, with a large staff of workers, many of them volunteers. Its work is excellent and of wide extent.

Baptist Union of Rochester and Monroe County: sustains missions to Italians and Poles.

St. Louis Baptist Mission Board: has four mission pastors, one among Negroes.

New York City B M S: work among Chinese, Negroes, and nine other nationalities. The Morningstar mission among the Chinese is exceptionally interesting. Miss Mabel Lee, a Ph. D. of Columbia, has taken up the work of her father, Rev. Lee To, who was a missionary for many years to his people. She hopes to provide a memorial building and make it a center of Christian work under Baptist auspices.

San Francisco Bay Cities B U: has eight mission stations, including one for Mexicans in Oakland and another for Russians. It has a Home for Chinese boys at West Berkeley, in sight of the Golden Gate, the only one of the kind in the United States. Here 27 boys are cared for:

in 1924 they earned $350 by their own labor in a summer camp, and $2,000 by a minstrel troup. An excellent school is carried on in connection with this Home.

THE QUIZ

What great changes are taking place in the population of the United States? How do they affect the churches? What is a slum? Why are there slums? You don't live in a slum, why should be concerned about it? What is a sweat-shop? Why should we concern ourselves about it? What is the housing problem? How serious is it? What can be done about it? What is the family problem? Are these city problems only? What social changes suggest solutions? Will private enterprise be sufficient? What agencies are at work in our cities? What is charity organization? Is it a good thing? What danger lurks in these activities? What is the idea of the Settlement? Do you think it a force for good? Is the Salvation Army socially effective? What other organizations give valuable help? Why are there "up-town" and "down-town" churches? Will endowments solve the problem? What is the best form of endowment? What mission methods have been tried in cities? Are they satisfactory? What is the Institutional Church? Does it succeed? What new policy is urged on Baptists? How many city mission societies have Baptists? Are they really missionary? What is the nature of their work? Have Baptists faced the city problems seriously? What are they actually accomplishing in some cities?

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EPILOGUE

The enterprise of Protestant foreign missions is now more than two hundred years old, and during half that time practically all Protestant churches have been vigorously engaged in it. There are now 29,188 missionary workers in foreign fields; they are making converts and baptizing them at the rate of 200,000 a year; they report 3,614,154 baptized communicants, and enrolled Christian communities of 8,342,378, while 2,440,148 are receiving instruction of various kinds. To maintain these activities a sum not far from $50,000,000 is expended each year. The Baptist share in this is: 2,036 missionaries (including ordained native helpers), 160,321 church-members, 140,256 receiving instruction in schools, including 167 ministerial students, and an expenditure of $1,378,226.

There are no corresponding statistics of home missions, and no data for making even the crudest of estimates; but probably nobody will call it an exaggeration if one says that a much larger number of workers and a far greater expenditure of money would be disclosed even by an imperfect tabulation.

These are the visible results of Christian missions. But the influence of Christian teaching, and particularly the influence of Jesus through circulation of the Gospels, has affected a much wider area of thought and life than can be statistically expressed. Nevertheless, the impact of Christianity upon the non-Christian peoples is pathetically feeble. By the numerical test little or no progress has been made; the "heathen" populations are larger today than they were when missions began; the number of

babies born every year in these countries exceeds by many thousands the number of converts made. While the percentage of Christian growth is often in excess of the growth of population, the aggregates tell a different story and hold out little hope of ultimate success, if we advance no faster in the years to come than in the past. And just now we are facing the menace of a great disaster to missions in China, and not impossibly in the entire Orient.

Do our achievements, especially in foreign missions, lack seriousness because there has been as yet no serious effort on the part of Christians generally to give their gospel to the world? Is it true that we have been only playing at missions? Some years ago the slogan was, "The evangelization of the world in this generation." Well, "this generation" is fast going, if not already gone, and the evangelization of the world has made so little progress as to be almost or quite imperceptible. Was the goal impossible, or has the response been only half-hearted? Is the Christian world losing faith in missions? From one point of view fifty millions seems a vast sum; but to what insignificance it shrinks when we reflect that it is but a fraction of what is spent each year in the United States alone for chewing gum, or soda water, or cosmetics.

Have we any longer an adequate missionary motive? The older motives seem to be losing their impulsive power. Not many of us are now deeply interested in missions as a means of snatching the heathen from hell, or of bestowing on backward peoples the blessings of our civilization, or even as mechanical obedience to a command of Christ. These may still motivate some, and to a degree, but they are far from adequate. If interest is to be revived in missions, especially to foreign peoples, there must be more effective diffusion of intelligence regarding

the whole enterprise, and the stressing of a motive adequate to appeal to the present generation and the one fast coming on the stage.

The new ideal of the social gospel suggests such a motive. Jesus, as we can now see, devoted his life to establishing the kingdom of God; he made brotherhood a world goal. He taught men principles, he held up to men an ideal of life, he gave an example of heroic self-devotion to his ideal, that together promise the solution of all life's problems. And we can now also see that life's problems are world problems and demand world solutions. There is no hope of escape from the perils of militarism, of industrialism, of nationalism, of race jealousies and hatreds, but by the path that Jesus trod, the way of universal brotherhood, of mutual good-will. To recognize this is entirely compatible with frank recognition and encouragement of every good element in other religions.

If the life and teaching of Jesus has any value, it is of universal value; if it will solve our problems, it will solve all problems. The conviction that the world needs the truth as it is in Jesus, that he alone meets the world's needs and meets them fully, that we have an experience of God's love and grace in his Son which we long to share with all other men, believed with an intensity that fires the soul and becomes the consuming passion of a life—here we have the adequate motive for all Christian missions, abroad and at home.

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